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# CRITICAL REVIEW.

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For the Month of *July*, 1781.

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*The History of the Isle of Wight.* 4to. 1l. 7s. in boards.  
Robinson.

THE situation of Hampshire, and the number of places of note which it contains, might have justly entitled this county much earlier to the attention of topographical writers. But though histories of many other parts of England, of less consideration, have preceded, it now enjoys, as a reparation for long neglect, the honour of having a portion of it illustrated, in the present work, by sir Richard Worsley, baronet.—Of the origin and publication of this work, we meet with the following ingenuous account in the Preface.

‘ Notwithstanding the favourable reception given by the public, to descriptive histories of counties, and other districts of England, a History of Hampshire is yet wanting; the present publication is intended, in some degree, to supply that deficiency.

‘ The Isle of Wight, though a portion of that county, is so detached by nature, and discriminated by peculiar circumstances, as to be pointed out for an object of separate description. This indeed appears to have been the opinion of some learned men in former times; as we find, in Bishop Nicholson’s Historical Library, that there existed, in the last century, in the library of Arthur, earl of Anglesea, a manuscript, intitled, A General Survey of the Isle of Wight, written by sir Francis Knollis, privy counsellor to queen Elizabeth. A History and Description of the Isle of Wight was also planned, early in the seventeenth century, by Dr. Richard James, of Corpus Christi College, Oxford,

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a native of the island, and nephew of the first keeper of the Bodleian Library, where his manuscript, intitled, *Antiquitates Insulæ Vectæ*, is still preserved. It contains little more than extracts from our early histories, for the beginning of his work; but, from a summary prefixed to them, it appears that his plan was very comprehensive.

‘About the same period, sir John Oglander, a gentleman of one of the most ancient families of the island, employed himself in collecting miscellaneous observations relative to it, mostly such as came within his own knowledge. His notes, beginning with the year one thousand six hundred and fifteen, and continued to the year one thousand six hundred and forty-nine, remain in the possession of his worthy successor, sir William Oglander, baronet. They contain a great variety of very valuable, though unmethodised, materials.

‘The History now offered to the public, owes its origin to sir James Worsley, baronet, of Pilewell, in Hampshire, who began to prepare materials for it early in the present century, and prosecuted the work till the time of his death, which happened in the year one thousand seven hundred and fifty-seven. An unusual length of life afforded him the means of much observation, and extensive enquiry; he bestowed no small labour in searching and examining records; he had access to sir John Oglander’s manuscript, and made considerable use of it. Little, either of description or of natural history, is found in his papers; but he had made some progress in digesting the civil history of the island, and he evidently intended it for publication. Yet, notwithstanding all the advantages he enjoyed, he left his design incomplete. His manuscript, with considerable additions by his son sir Thomas Worsley, has descended to his grandson; who considers this publication as the discharge of a filial duty.’

The volume begins with a general description of the Isle of Wight, its situation, extent, soil, produce, trade, parochial divisions, and number of inhabitants. The historian observes, that many writers represent the Isle of Wight as having been formerly attached to the main land, from which it was separated by the encroachments of the sea. This opinion, it is remarked, has probably been adopted upon the authority of Diodorus Siculus, who mentions a peninsula, called Vectis, as the mart to which the Cornish merchants used to bring their tin in carts. Several circumstances, however, among which is the distance of the place, have inclined some antiquaries to question, whether by Vectis, Diodorus Siculus really meant the Isle of Wight. In treating of this subject, sir Richard Worsley recites the opinions and arguments of Mr. Borlase, in his *Natural History of Cornwall*, and of Mr. Whitaker, in the *History of Manchester*; to which are subjoined the following remarks made by a gentleman of the island. Those are,

‘That,



‘ That, at each extremity of the channel between the island and Hampshire, the tide rushes in and out with such impetuosity as to render these parts the deepest and most dangerous, whereas, near the midway, where the tides meet, though the conflict makes a rough water, according as the wind may assist the one or the other, there is no rapidity of current to carry away the soil and deepen the bottom; accordingly we discover a hard gravelly beach there, extending a great way across the channel, a circumstance not to be found in any other part of it. Corresponding with this, on the Hampshire side, is a place called Leap, possibly from the narrowness of the pass, and on the Isle of Wight, opposite this, is a strait open road, of at least two miles in length, called Rew-street, probably from the French word Rue, to which the translation of it might afterwards be added: this road, after having crossed the forest, may be traced by an observant eye from St. Austin’s Gate to the west of Carisbrook castle, over a field called North Field, by Sheat, and so on to the south side of the island. Many parts of this road are of little or no use at this time, and, unless it was heretofore used for the purpose of conveying tin, it is not easy to conjecture what purpose it was to answer.’

The argument drawn from the apparent design of the road above mentioned, carries with it great force in determining this controversy; nor is the want of historical evidence, respecting the disjunction of the Isle of Wight from the main land of Britain, sufficient reason for questioning the existence of the event, when we know of many such instances in the natural history of the world.

The second chapter treats of the military history of the island; the several descents made by the Romans, Saxons, Danes, and French; the ancient feudal military force, and present state of the militia; with an account of the castles and forts. The narrative recites the various descents which have been made on the Isle of Wight, from the year 43, when it was conquered by the Romans, to the invasion of the French in 1545. In detailing those transactions, the author has had recourse chiefly to the Saxon Chronicle; and in what respects the ancient military force of the island, to authentic records, of which copies are given in an Appendix. To induce people to settle in the Isle of Wight, several privileges and immunities were conferred on the inhabitants by a grant of Edward the Third. They were not to be charged with the aid granted to the king; and no inhabitant of the island could be compelled to serve on any jury or inquest out of it.

The description of the castle of Carisbrooke is drawn with great accuracy. It appears that at the south-east angle of this

fort there are the remains of a tower, the walls of which were in some places no less than eighteen feet thick. Here is a well, said to be three hundred feet deep; but it has been partly filled up as useless and dangerous. Under a small building in the castle-yard is another well, more than two hundred feet deep, whence the water for the use of the garrison was drawn by means of a large wheel, turned by an ass. This duty, we are told, was for forty years performed by the same animal, not long since dead. Down this well, the historian informs us, it is usual to drop a pin, which after a lapse of about three seconds of time, produces a greater sound than can well be conceived by those who have not heard it.

Carisbrooke Castle is remarkable for the confinement of Charles the First, who was detained in it a prisoner from November 1647, to September the following year. All the other forts, of which are several in the island, were erected in the reign of Henry VIII.

The third chapter recites the succession of the lords of the island, with their franchises. The historian observes, that the lordship of the Isle of Wight does not appear to have been granted to any subject before the Norman conquest. The first that held this honour was William Fitz Osborne, kinsman to William the Conqueror, from whom he obtained a grant of it. Fitz Osborne founded two abbeys in Normandy, one at Lyra, the other at Cormeilles, and also a priory at Carisbrook, which, with six churches in the Isle of Wight, besides several others, he gave to the abbey at Lyra. He survived the conquest only four years, being slain in battle, and was buried in the abbey of Cormeilles.

The second lord of the Isle of Wight was Roger de Breteville, or de Bristolis, earl of Hereford. This nobleman having entered into a conspiracy against the king, was tried and found guilty of treason, for which his lands were confiscated, and he was sentenced to perpetual imprisonment.

The lordship of the island being forfeited on this event, continued in the crown until Henry the First granted it to Richard de Redvers, Ripariis, or Rivers, a descendant of Richard, first duke of Normandy, by an illegitimate son. Richard de Redvers dying in the first year of the reign of Stephen, was succeeded in the lordship of the Isle of Wight by his son Baldwin. The lordship of the island continued in this family for several generations, till Edward the First obtained it by purchase from Isabella de Fortibus. It was again separated from the crown by Edward the Second, who granted it to his favourite Piers Gaveston; but on a remonstrance of the nobility, the king resumed the grant the following year, and  
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conferred the lordship of the island on his eldest son Edward, afterwards king Edward the Third. This prince retained it in his possession till his death; but Richard the Second afterwards granted it to William Montacute, earl of Salisbury, for life. He dying without issue, the lordship was next conferred on Edward, earl of Rutland, afterwards duke of York. On his death, the duchess of York obtained a grant of the Isle of Wight, for her life; at the expiration of which it devolved, by a reversionary grant, on Humphrey, duke of Gloucester, son of Henry the Fourth. He is supposed to have held the island to the time of his death, notwithstanding two years before that event, Henry Beauchamp, duke of Warwick, was crowned king of the Isle of Wight; king Henry the Sixth, in person, assisting at the ceremonial, and placing the crown on his head. This, the historian observes, though a very honourable mark of the royal favour, conveyed no regal authority, the king having no power to transfer the sovereignty of any part of his dominions. There is reason to conclude, that, though titular king, he did not even possess the lordship of the island; no surrender appearing from duke Humphrey, who was then living, and had a grant for the term of his life. Under those circumstances, the honour conferred on the duke of Warwick must appear very whimsical.

For an account of the subsequent lords of the Isle of Wight, we shall present our readers with an extract from the work.

‘ Among the records in the Tower of London are found two petitions from the inhabitants of the island, dated the twenty-eighth of Henry the Sixth, one to the king, and the other to the parliament, complaining of the bad government, and defenceless state of the island at that time; and, though the particulars are not clearly stated, nor, perhaps from the confusion of affairs, illustrated by any contemporary records, yet they nevertheless afford sufficient evidence to rank Richard Plantagenet, duke of York, father of king Edward the Fourth, among the lords of the island. He is not indeed expressly so termed, but is mentioned in the second petition as exercising such acts of government there, as could only be performed by one vested with that authority: for he had appointed one John Newport his lieutenant, and steward of the island; and, on his misbehaviour, displaced him, and conferred that employment on Henry Bruin. Newport, after his dismissal, although negotiating with the king for his re-establishment, took advantage of the relaxed state of government, and committed great outrages on the inhabitants, both by land and sea, which are pathetically set forth in the petition; but the king and parliament, as well as the duke of York, were then too much engaged to afford them relief.

• The history of the duke is well known; the king's constitutional imbecility increasing, he was invested with the administration of government, under the title of protector: his birth, influence, and connexions inspired him with the hopes of ascending the throne, but his conduct in the attempt was too mild and cautious for the turbulence of those times, though sufficiently explicit to drive him into measures that terminated in his destruction. He lost his life at the battle of Wakefield, leaving his more daring son to reap the fruit of his pretensions.

• In the thirty-first year of Henry the Sixth, Edmund, duke of Somerset, who married the sister and coheir of Henry, duke of Warwick, before mentioned as king of the island, having some time before supplanted the duke of York in the regency of France, obtained a grant of this island, and the castle of Carisbrooke, to him and the heirs male of his body, in satisfaction, as it was alleged, for certain sums of money due to him from the king's exchequer, and for the duties of petty customs in the port of London, which were part of his inheritance. This duke was slain at the first battle of St. Alban's, in the thirty-third year of Henry the Sixth.

• Henry, duke of Somerset, his son, succeeded him in the lordship of this island: on some disgust he quitted the royal party, and went over to that of the duke of York, but afterwards returning to the king's service, he was taken prisoner by the Yorkists, at the battle of Hexham, and by them beheaded.

• In the sixth year of Edward the Fourth, Anthony de Wydeville, or Woodville, lord Schales, and after his father's demise, earl Rivers, had a grant of this island, with the castle of Carisbrooke, and all other rights appertaining to the lordship, to him and his heirs male; after the decease of that king, he, standing in the way of the ambitious views of Richard, duke of Gloucester, was seized, and, without any legal process, beheaded in Pontefract castle.

• Sir Edward Wydeville, brother of the afore mentioned Anthony, earl Rivers, was, in the first year of Henry the Seventh, made captain of the Island. Sir William Dugdale supposes him to have been the brother of the first earl Rivers; but in that he is mistaken, as well as in terming him governor of the Isle of Wight, a title not assumed till many years after, by the captain of the island. This sir Edward Wydeville, in the fourth year of Henry the Seventh, undertook, with a force raised in this island, to assist the duke of Brittany, against the king of France, conceiving it would be pleasing to his master, who was supposed secretly to favour the duke's interest, though then acting as a mediator between the contending parties. Sir Edward, therefore, first asked permission to engage in that cause, and receiving a denial, imagined it was only given to save appearances, and that the king would not be displeased with a private attempt in the duke's favour; he therefore repaired to the Isle of Wight, and,

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convening the inhabitants by a general muster, he then proposed the business to the gentlemen, telling them how acceptable it would be to the king, how honourable to themselves, and how greatly demonstrative of their regard to him, which he should ever gratefully retain in his memory; and that to requite them, he would not only employ his whole fortune, but also all his interest with his sovereign. He farther expatiated on the justice of the cause, informing them that the king of France was not only endeavouring to possess himself of the dukedom of Brittany, but also the duke's daughter, the lawful wife of Maximilian, king of the Romans; and that if these designs were suffered to succeed, they would have a very disagreeable neighbour, instead of their ancient and good allies the dukes of Brittany. This harangue had but too good success, great numbers flocking to his standard; out of these he selected about forty gentlemen, and four hundred of the stoutest from the commonalty, who embarked at St. Helen's in four vessels; they were clothed in white coats, with red crosses, and were joined by fifteen hundred of the duke's forces, dressed in the same uniform, to make the auxiliaries appear the more numerous. Unfortunately, at the battle of St. Aubin's, in Brittany, the duke was defeated, and sir Edward, with all the English slain, except one boy, who brought home the melancholy tidings, particularly so to this island, as there was scarce a family but what lost a relation in this expedition. Sir Edward died unmarried.

‘It was this tragical event that occasioned an act of parliament to be passed, intended to promote the population of the island, by prohibiting any of its inhabitants from holding farms, lands, or tithes, exceeding the annual rent of ten marks. A regulation that could not, from the constant decrease of the value of money, remain long in force: to make a law of this nature permanent, the quantity of land, and not of rent, should be ascertained; but political writers are by no means agreed as to the effects of such restrictions.

‘It is not certain whether sir Edward was lord of the island, or, as his title imported, only captain thereof, though, from the great influence he appears to have had over the inhabitants, instanced in their engaging in his ill-fated expedition, the former seems most probable. After his decease, Henry the Seventh, intent upon lessening the power of the barons, never granted away the lordship of this island, which has ever since remained in the crown: thus its government was changed into a more military appointment; and though the captain, or governor, might hold some lands, that remained to the castle, they are annexed to the charge of it, and were enjoyed, *jure officii* only.’

The detail of the lords of the Isle of Wight is illustrated by several plates, exhibiting chiefly the seals of the different families; an embellishment which shews the great attention paid by sir Richard Worsley to the splendor of the work.

The chief privilege enjoyed by the lord of the Isle of Wight, as the historian remarks, was that of holding a judicial tribunal, called the Knighten Court, properly the Knight's Court, the nature of which is afterwards distinctly delineated in the work.

We shall delay the farther prosecution of this History till our next Review; observing only at present that it is distinguished by such accuracy as might be expected in a work which has been digested with so much deliberation and care. It is impossible to discriminate the materials collected by the father and son; but from observations of recent date, we may ascribe no small share of the researches, as well as the arrangement, to the right honourable editor, who appears to be every way well qualified for the discharge of the filial duty which he has so piously fulfilled.

[*To be continued.*]

*The History of Great Britain, from the first Invasion of it by the Romans under Julius Cæsar. By Robert Henry, D. D. Vol. IV. 4to. 1l. 1s. in boards. Cadell.*

DR. Henry seems to prosecute, with unabating ardour, the extensive plan of this work. The present volume comprises the period of history from the death of king John to the accession of Henry the Fourth; an interval of more than a hundred and eighty years. The authorities on which the narrative is founded have been so often cited by preceding writers, that few remarks are to be made on the detail of transactions. It is chiefly the style, and the description of characters, which can, in so late an age, render an author of English history conspicuous for originality in the manner of treating his subject. We shall therefore lay before our readers Dr. Henry's character of the earl of Leicester, who was killed in a battle near Evesham, in the year 1265.

‘ Thus fell Simon de Montfort, the great earl of Leicester, who raised himself to a degree of greatness hardly inferior to royalty, and of wealth superior to that of some of our monarchs. Nothing is more difficult than to form a just idea of the real character of this illustrious person, who was abhorred as a *devil* by one half of England, and adored as a *saint* and guardian *angel* by the other. He was unquestionably one of the greatest generals and politicians of his age; bold, ambitious, and enterprising; ever considered, both by friends and enemies, as the very soul of the party which he espoused. He was fierce and clamorous in the cause of liberty, till he arrived at power, which he employed in aggrandising and enriching his own family. But whether



ther he did this in order to enable him to establish the liberties of his country on a solid foundation, or only to gratify his own avarice and ambition, is perhaps impossible to be determined.'

In this passage, the antithesis of *devil* and *saint* appears to be an unnecessary amplification; at least, the former of those epithets might, we think, have been omitted with propriety.

The following is the character which he draws of Henry the Third.

'Henry III. surnamed of Winchester, was in his person of middle stature, of a robust constitution, but unpleasing countenance; his left eye-brow hanging down and almost covering his eye. This prince was certainly not possessed of great intellectual abilities, much less of true wisdom, and the right art of governing; yet his understanding does not seem to have been remarkably defective, but had unhappily taken a turn towards low dishonest cunning. As the ends which he had in view were often bad, and such as could not be openly avowed, he endeavoured to attain them by the winding ways of treachery and deceit. Some of Henry's repartees are preserved in history, which do not bespeak him to have been that simple fool he is often represented. When the archbishop of Canterbury, with the bishops of Winchester, Salisbury, and Carlisle, were sent by parliament, in 1253, to present a very strong remonstrance against uncanonical and forced elections to vacant sees: "It is true, replied he, I have been somewhat faulty in that particular: I obtruded you, my lord of Canterbury, upon your see: I was obliged to employ both entreaties and menaces, my lord of Winchester, to get you elected, when you should have been rather sent to school: my proceedings were indeed very irregular and violent, my lords of Salisbury and Carlisle, when I raised you from the lowest stations to your present dignities. It will become you therefore, my lords, to set an example of reformation, by resigning your present benefices, and try to obtain preferment in a more regular manner." But this prince was much more defective in personal courage than in understanding; and, as appears from the whole course of his history, as well as from many anecdotes, was of a very cowardly and timorous nature. In the year 1258, when the royal authority was much eclipsed, and the earl of Leicester was in his glory, the king, in going to the Tower by water, was overtaken in a storm of thunder and lightning, with which he was greatly terrified, and ordered his barge to be put a shore at the first landing place. But being met by the earl of Leicester at his landing, his terrors redoubled, and he exhibited all the marks of the greatest consternation in his countenance, which made the earl observe, that the storm was now over, and he had no further reason to be afraid; to which the king replied, "I am indeed beyond measure afraid of thunder and lightning; but, by God's head,

head, I fear thee more than all the thunder in the universe." Henry was still more destitute of the noble virtues of sincerity in making, and fidelity in observing his engagements, than he was of courage. Whenever he was hard pushed by the discontented barons, he submitted to any terms they thought fit to prescribe, and confirmed them by all the most awful oaths and solemnities they could devise: but the moment he thought he could do it with safety, he violated all his promises and oaths without hesitation, satisfying himself with the absolution of his good friend the pope, which he easily obtained. This wicked prevarication was not more odious than it was pernicious to his affairs, and obliged the barons to proceed to much greater extremities than otherwise they would have done, plainly perceiving that nothing could make him keep his promises, but putting it out of his power to break them. But the most singular feature in this prince's character was his incorrigible partiality and affection to foreigners, which attended him through his whole life, and occasioned infinite vexations to himself and his subjects. No sooner was one set of these foreign favourites driven from the royal presence, by attacks which shook the throne itself, than others took their place, and were cherished with equal fondness, and displaced with equal difficulties and dangers. It is highly probable, that these foreigners, having their fortunes to make, were much more supple and insinuating, and more ready to comply with all his humours, than the English barons, conscious of their own power and importance. The piety of this prince is much extolled by the monkish writers of those times. He was no doubt a very useful and liberal son to his holy father the pope, whom he assisted with all his might in fleecing his unhappy subjects. He was also a most devout worshipper of rusty nails and rotten bones, particularly those of his favourite St. Edward the Confessor, which he placed in a shrine of gold, adorned with precious stones. One of the most commendable parts of this prince's character is hardly ever mentioned by our historians, his love of the arts; for the encouragement of which he expended great sums of money. It must further be owned, that he was a very warm and generous, though not a very constant friend, a faithful husband, and an affectionate parent.'

In mentioning the instances of this king's piety, our author seems to affect the sarcastic style of Voltaire, without the vivacity of that agreeable writer.

In general, Dr. Henry gives a plain and faithful narrative of transactions, in a style which is sometimes careless, but for the most part conducted with a decent attention to mediocrity of embellishment; and where his subject admits of any striking anecdote, he fails not to lay hold of the opportunity to introduce it.

The second chapter contains the history of religion in Great Britain, during the period which forms the subject of this



volume. The following anecdote relative to the courage of the bishop of Lincoln, in resisting the imperious dictates of papal despotism, affords a memorable instance of the exertion of religious liberty amidst the general superstition of those times.

“ While the pope was thus trampling upon the church and kingdom of England, a private prelate had the courage to oppose him ; and, which is more wonderful, to oppose him with success. This ecclesiastical hero was Robert Grosset, bishop of Lincoln, a person of uncommon learning for the age in which he lived ; and of such unfeigned piety, untainted probity, and undaunted courage, as would have rendered him an ornament to any age. When this bishop received bulls from Rome, he examined them with great attention ; and if he found that they commanded any thing contrary to the precepts of the gospel, and the interests of religion, (which was very often the case), he tore them in pieces, instead of putting them in execution. Innocent IV. one of the most imperious pontiffs that ever filled the papal chair, sent this bishop a bull, which contained in it the scandalous clause of *Non obstante*, so much and so justly exclaimed against in that age ; and besides, commanded him to bestow a considerable living in his gift upon the pope's nephew, who was an infant. The bishop was so far from complying with this bull, that he sent the pope a letter, in which he exposed the injustice and impiety of it, with the greatest freedom and severity. With regard to the clause of *Non obstante*, lately introduced into the papal bulls, the good bishop used these expressions in his letter : “ That it brings in a deluge of mischief upon Christendom, and gives occasion to a great deal of inconstancy and breach of faith ; it even shakes the very foundations of trust and security amongst mankind, and makes language and letters almost insignificant.” With respect to that part of the bull which required him to bestow a benefice upon an infant, he says,—“ Next to the sins of Lucifer and Antichrist, there cannot be a greater defection, or which carries a more direct opposition to the doctrine of our Saviour and his apostles, than to destroy peoples souls, by depriving them of the benefits of the pastoral office ; and yet those persons are guilty of this sin, who undertake the sacerdotal function, and receive the profits, without discharging the duty. From hence it is evident, that those who bring such unqualified persons into the church, and debauch the hierarchy, are much to blame ; and that their crimes rise in proportion to the height of their station.” These were strains of truth and freedom to which his holiness had not been accustomed. He fell into a furious passion, and swore by St. Peter and St. Paul, that he would utterly confound that old, impertinent, deaf, doting fellow, and make him a talk, and astonishment, and example to all the world. “ What !” said he, “ is not the king of England, his master, our vassal, or rather our slave ? and will he not, at  
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the least sign of ours, cast him into prison?" When his holiness had a little spent his rage, the cardinals represented to him, "That the world began to discover the truth of many things contained in the bishop's letter; and that if he persecuted a prelate so renowned for piety, learning, and holiness of life, it might create the court of Rome a great many enemies." They advised him therefore to let the matter pass, and make as if he had never seen this provoking letter. What honour is due to the memory of the noble Grosted, who made so bold a stand against the tyranny of the court of Rome, in an age when it trampled upon kings and emperors!

The third chapter treats of the history of the constitution, government, and laws of Great Britain, during the period above mentioned. Our author shews that the common, as well as the statute law of England received considerable improvements in the reign of Henry the Third. To promote this reformation, several circumstances contributed; viz. the establishment of the court of Common Pleas at Westminster; the retreat of the clergy, who were great enemies to the common law, both from the bench and from the bar, in obedience to a canon made A. D. 1217; the establishment of the inns of court; the decline of trials by ordeals and single combat, with some other regulations. Dr. Henry has traced with great perspicuity the changes which took place in the constitution, government, and laws of Great Britain, during the several reigns in the period which forms the subject of the present volume; and he has occasionally accompanied the recital with sensible remarks.

The fourth chapter comprises the history of learning in Great Britain, during the thirteenth and fourteenth centuries. Dr. Henry observes, that, though the state of learning in this period was fluctuating, and some parts perhaps declined a little; yet, upon the whole, the circle of the sciences was enlarged, and some of them were considerably improved. This he endeavours to evince from a view of the sciences that were cultivated; of the most learned men who flourished; and of the most considerable seminaries of learning that were established in Britain.

In the fifth chapter the author gives a history of the arts in Great Britain, during the period of his present enquiry; first of the necessary arts, and afterwards of the fine arts. It does not appear that any new operations of great importance in agriculture were introduced in this period; but those which had before been in use were now practised more universally, and with greater dexterity than in former times. Dr. Henry remarks, as a curious circumstance, that not only treatises com-



composed for the instruction of farmers, and their servants, down to the swine-herd, were written in Latin; but even the accounts of the expences and profits of farms and dairies were kept in that language. That the Latin of those accounts was not classical, he gives the following instances from Fleta: 'Et pro uno *seedcod* empto *iiid.*—Et pro uno *cartfadel* uno colero cum uno pari tractuum emptis *xivd.*—Et pro factura de *drawgere* *iiid.*—Et pro uno *dungecart* empto *xivd.*—Et pro far-ratione & dolatione unius *cartbody* *vi d.*'

Architecture, our author observes, continued nearly in the same style with that which was introduced towards the end of the preceding period, and which he has formerly described. Prodigious numbers both of churches and monasteries were built in Britain, in the thirteenth and fourteenth centuries. The style was what is commonly called the lighter Gothic, with some variations. In the thirteenth century were introduced lofty steeples, with spires and pinnacles. The following passage accounts for the attention which was paid to the Society of Masons in those times.

'The opulence of the clergy, and zeal of the laity, furnished ample funds for building so great a number of magnificent churches, monasteries, and religious houses, that it was with great difficulty workmen could be procured to execute those pious works. The popes, for very obvious reasons, favoured the erection and endowment of churches and convents; and granted many indulgences, by their bulls, to the society of masons, in order to increase their numbers. These indulgences produced their full effect in those superstitious times; and that society became very numerous, and raised a prodigious multitude of magnificent churches about this time in several countries. "For (as we are told by one who was well acquainted with their history and constitution) the Italians, with some Greek refugees, and with them French, Germans, and Flemings, joined into a fraternity of architects, procuring papal bulls for their encouragement, and particular privileges; they styled themselves Free-masons, and ranged from one nation to another, as they found churches to be built, (for very many in those ages were every where in building, through piety or emulation): their government was regular; and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a warden, and overlooked each nine. The gentlemen in the neighbourhood, either out of charity or commutation of penance, gave the materials and carriages. Those who have seen the accounts in records of the charge of the fabrics of some of our cathedrals, near four hundred years old, cannot but have a great esteem for their economy, and admire how soon they erected such lofty structures."

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Dr. Henry justly remarks, that the keen pursuit of the philosopher's stone, in which many ingenious men were at this time engaged, contributed not a little to make them better acquainted with the nature and composition of metals, and with the arts of compounding, melting, and refining them. Of copper they not only made many useful utensils, but even statues. It appears from an authority cited, that the sum of four hundred pounds was paid, in the year 1395, to Nicolas Broker and Godfrey Prest, citizens of London, coppersmiths, for two statues, one of the king, and another of the queen, made of copper, and gilt.

Rude as we consider those times, rich and magnificent furniture seems not to have been uncommon.

‘It is, says our author, impossible to peruse the description of the gold and silver plate and jewels taken from Piers Gaveston, the unfortunate favourite of Edward II. by the earls of Lancaster and Warwick, without admiring both the quantity and workmanship. Some pieces of the silver plate in that collection are said to have been worth four times the quantity of silver which they contained. At the triumphant entry of Richard II. and his good queen Anne, into London, A. D. 1392, the citizens, besides many other gifts, presented a crown of gold to the king, and another to the queen, both of great value, at the Fountain in Cheapside; and when the procession had advanced a little further, they presented a table of gold, with a representation of the Trinity upon it, worth eight hundred pounds, equivalent to eight or ten thousand pounds of our money, to the king; and another table of gold, with the figure of St. Anne upon it, of equal value, to the queen. There is the fullest evidence, that England was very rich in gold and silver plate in this period: for, besides the immense masses of those precious metals in the cathedral, conventual, and other churches, made into images, altar-tables vessels and utensils of various kinds, some of the nobles had greater quantities of plate than we could imagine. When the palace of the Savoy, belonging to John of Gaunt duke of Lancaster, was burnt, with all its rich furniture, in the great insurrection A. D. 1381, the keeper of the duke's wardrobe declared, upon oath, that the silver, silver gilt, and gold plate, in that palace, would have loaded five carts.’

Both sculpture and painting appear to have been greatly cultivated. So-fashionable, we are told, was the study of the latter, that it was esteemed as necessary a part of the education of a young gentleman as writing.

The sixth chapter contains the history of commerce, coin, and shipping, of the period above specified. Internal trade was at this time burdened with a variety of taxes and impositions, which were demanded by every town, and by every baron through



through whose boundaries traders conveyed their goods, as well as at every place where they exposed them to sale. The foreign trade of England, however, our author is of opinion, was more considerable and extensive than is commonly imagined. This he infers from a review of the several countries with which the people of England had commercial intercourse, and of the several sovereigns and states with which the kings of England had commercial treaties.

The seventh and last chapter treats of the manners, vices, remarkable customs, language, dress, diet, and diversions. The author has added an Appendix, containing, 1. A copy in Latin of the Magna Charta granted by Henry the Third. 2. A translation of the preceding Magna Charta. 3. A catalogue of provisions, &c. at the installation-feast, in 1309, of Ralph de Borne, abbot of St. Austin's Abbey, Canterbury, with their prices. 4. A charter of Henry the Third, in the vulgar English of that time, with a literal translation interlined.

The same general remarks which were made on the execution of the preceding parts of this work, are equally applicable to the present volume; where Dr. Henry continues to discover great industry in researches, and where he has amassed much historical and antiquarian information, relative to various subjects which interest the curiosity of a reader.

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*The History of English Poetry*. Vol. III. By Thomas Warton, B. D. [Continued from Vol. LI. p. 330.]

IN the twenty-second section, Mr. Warton introduces to the reader's acquaintance a name that has never before appeared in poetical biography. It is that of Nicholas Grimoald, a native of Huntingdonshire, who flourished about the middle of the sixteenth century. Our author observes, that after lord Surrey, he is the second English poet who wrote in blank-verse; to which he added new strength, elegance, and modulation. As a writer of verses in rhyme, it is Mr. Warton's opinion that he yields to none of his contemporaries, for chasteness of expression, and the concise elegancies of didactic versification. In support of those remarks, the historian adduces several specimens, for which we refer our readers to the work.

In section twenty-third, Mr. Warton gives farther proof of his researches, and accurate examination of the writers subjected to his view. He observes that all the poets of the reign of Henry VIII. were not educated in the school of Petrarch.

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The graces of the Italian muse, which had been taught by Surrey and Wyatt, were confined to a few. Nor were the beauties of the classics yet become general objects of imitation. He afterwards delivers an account of the inferior poets of this period. The person first mentioned is Andrew Borde, who, says Mr. Warton, writes himself ANDREAS PERFORATUS, with as much propriety and as little pedantry as Buchanan calls one Wisehart SOPHOCARDIUS. He was a physician, and practised chiefly in Hampshire. Hearne is of opinion that he gave rise to the name of Merry Andrew, the fool on the mountebank's stage. He is also supposed to have compiled or composed the *Merry Tales of the Mad Men of Gotham*. Next follow the names of John Bale, promoted to the bishoprick of Ossory by king Edward the Sixth; Brian Anslay, or Annesley, yeoman of the wine-cellar to Henry the Eighth; Wilfrid Holme, a gentleman of Huntington in Yorkshire; and a few others. Of the writings of those subordinate poets our author gives an adequate account.

The twenty-fourth section is occupied with an account of John Heywood, commonly called the epigrammatist, who was favoured and rewarded for his buffooneries by Henry the Eighth; and in the twenty-fifth section we are presented with some juvenile pieces, the very early productions of sir Thomas More, whose character, without the fame of poetical talents, will always be revered.

In the twenty-sixth section our author retracts his opinion relative to the date of the *Notbrowne Mayde*, which he now, on probable reasons, concludes to have been written in the reign of Henry the Eighth, a hundred years later than Prior had fixed its origin. On mature consideration of the subject, Mr. Warton makes the following judicious remarks on the conduct both of the original author and Mr. Prior.

‘Whoever was the original inventor of this little dramatic dialogue, he has shewn no common skill in contriving a plan, which powerfully detains our attention, and interests the passions, by a constant succession of suspense and pleasure, of anxiety and satisfaction. Betwixt hopes perpetually disappointed, and solicitude perpetually relieved, we know not how to determine the event of a debate, in which new difficulties still continue to be raised, and are almost as soon removed. In the midst of this vicissitude of feelings, a striking contrast of character is artfully formed, and uniformly supported, between the seeming unkindness and ingratitude of the man, and the unconquerable attachment and fidelity of the woman, whose amiable compliance unexpectedly defeats every objection, and continually furnishes new matter for our love and compassion. At length, our fears subside  
in



in the triumph of suffering innocence and patient sincerity. The man, whose hard speeches had given us so much pain, suddenly surprises us with a change of sentiment, and becomes equally an object of our admiration and esteem. In the disentanglement of this distressful tale, we are happy to find, that all his cruelty was tenderness, and his inconstancy the most invariable truth; his levity an ingenious artifice, and his perversity the friendly disguise of the firmest affection. He is no longer an unfortunate exile, the profligate companion of the thieves and ruffians of the forest, but an opulent earl of Westmoreland; and promises, that the lady, who is a baron's daughter, and whose constancy he had proved by such a series of embarrassing proposals, shall instantly be made the partner of his riches and honours. Nor should we forget to commend the invention of the poet, in imagining the modes of trying the lady's patience, and in feigning so many new situations: which, at the same time, open a way to description, and to a variety of new scenes and images.

I cannot help observing here, by the way, that Prior has misconceived and essentially marred his poet's design, by softening the sternness of the man, which could not be intended to admit of any degree of relaxation. Henry's hypocrisy is not characteristically nor consistently sustained. He frequently talks in too respectful and complaisant a style. Sometimes he calls Emma my *tender maid*, and my *beauteous Emma*; he fondly dwells on the ambrosial plenty of her flowing ringlets gracefully wreathed with variegated ribbands, and expatiates with rapture on the charms of her snowy bosom, her slender waist, and harmony of shape. In the ancient poem, the concealed lover never abates his affectation of rigour and reserve, nor ever drops an expression which may tend to betray any traces of tenderness. He retains his severity to the last, in order to give force to the conclusion of the piece, and to heighten the effect of the final declaration of his love. Thus, by diminishing the opposition of interests, and by giving too great a degree of uniformity to both characters, the distress is in some measure destroyed by Prior. For this reason, Henry, during the course of the dialogue, is less an object of our aversion, and Emma of our pity. But these are the unavoidable consequences of Prior's plan, who presupposes a long connection between the lovers, which is attended with the warmest professions of a reciprocal passion. Yet this very plan suggested another reason, why Prior should have more closely copied the cast of his original. After so many mutual promises and protestations, to have made Henry more obdurate, would have enhanced the sufferings and the sincerity of the amiable Emma.

Mr. Warton thinks it probable, that the metrical romances of *Richard Cœur de Lyon*, *Guy Earl of Warwick*, and *Syr Bevis of Southampton*, were modernised in the reign of Henry VIII. from more ancient and simple narratives. Among the poetry

of this reign, he has seen some Christmas Carols, intended for enlivening the festivity of that season, and not such as are now current with the common people under the same title. He observes that the boar's head soufed, was anciently the first dish on Christmas day, and was carried up to the principal table in the hall with great solemnity. It appears from Hollinhead, that in the year 1170, on the day of the young prince's coronation, king Henry the First 'served his sonne at the table as sewer, bringing up the boar's head with trumpets before it according to the manner.' This annual ceremony was accompanied with a carol, of which the following specimen is preserved.

*' Caput Apri defero,  
Reddens laudes Domino.*

The bores head in hande bringe I,  
With garlandes gay and rosemary.  
I pray you all syng merely,

*Qui estis in convivio.*

' The bores head; I understande,  
Is the chefe servyce in this lande:  
Look whereever it be fande

*Servite cum cantico.*

' Be gladde lordes, both more and lasse,  
For this hath ordayned our stewarde  
To chere you all this christmasse,  
The bores head with mustarde.'

This carol, yet with many innovations, is retained at Queen's College in Oxford.

Our author remarks, that the public pageantries of Henry the Eighth's reign evince a considerable progress of classical learning in England. As an instance, he describes the shews exhibited with great magnificence at the coronation of queen Anne Boleyn, in the year 1533. Towards the latter part of Henry's reign, much of the old cumbersome state began to be laid aside. This our author infers from a set of new regulations given to the royal household by cardinal Wolsey, about the year 1526. At this period also, the fine arts, in general, began to receive great improvement.

The twenty-seventh section opens with a new epoch in the history of English poetry. The reformation of the church, as our author observes, produced, for a time, an alteration in the general system of study; and changed the character and subjects of our poetical compositions. Metrical translations of various parts of the sacred scripture, were now made; the chief of which is the versification of the Psalter by Sternhold

and



and Hopkins. Wyat and Surrey had before made translations of the Psalms into metre; but Sternhold was the first whose metrical version was used in the church of England. He was a native of Hampshire, and became groom of the robes to Henry the Eighth; in which department, we are told, either his diligent services or knack at rhyming so pleased the king, that his majesty bequeathed him a legacy of one hundred marks. He continued in the same office under Edward the Sixth, and is said to have acquired some degree of reputation about the court for his poetry. Contemporary with Sternhold, and his coadjutor, was John Hopkins, a clergyman and schoolmaster of Suffolk. He translated fifty-eight of the Psalms, distinguished by the initials of his name. Among the other contributors to this undertaking, the chief, at least in point of rank and learning, was William Whyttingham, promoted by the earl of Leicester to the deanery of Durham.

At the beginning of the Reformation, the spirit of versifying the Psalms, and other parts of the Bible, appears to have been extremely prevalent. The practice was originally introduced into France by Clement Marot, a valet of the bed-chamber to king Francis the First, and a favourite poet of that country. The following anecdotes place in a strong light the extraordinary regard in which this species of composition was held at the court of France.

‘ They were the common accompaniments of the fiddle. They were sold so rapidly, that the printers could not supply the public with copies. In the festive and splendid court of Francis the First, of a sudden nothing was heard but the psalms of Clement Marot. By each of the royal family and the principal nobility of the court, a psalm was chosen, and fitted to the ballad-tune which each liked best. The dauphin prince Henry, who delighted in hunting, was fond of *Ainsi qu’on oit le cerf bruire*, or, Like as the hart desireth the water-brooks, which he constantly sung in going out to the chace. Madame de Valentinois, between whom and the young prince there was an attachment, took *Du fond de ma pensée*, or, From the depth of my heart, O Lord. The queen’s favourite was, *Ne vueilles pas*, O Sire, that is, O Lord, rebuke me not in thine indignation, which she sung to a fashionable jig. Antony king of Navarre sung, *Revenge moy, pren le querelle*, or, Stand up, O Lord, to revenge my quarrel, to the air of a dance of Poitou. It was on very different principles that psalmody flourished in the gloomy court of Cromwell. This fashion does not seem in the least to have diminished the gaiety and good humour of the court of Francis.

In the two subsequent sections our author takes notice of other metrical compositions, founded on different parts of

scripture. The principal of those are archbishop Parker's Psalms, Crowley's puritanical Poetry, and Tye's Acts of the Apostles, in rhyme. Mr. Warton very justly depreciates this heterogeneous species of composition; which by mixing the style of prose with verse, and of verse with prose, destroys the character and effect of both.

Our author informs us that the first *Chanson à boire*, or drinking-ballad, of any merit, in our language, appeared in the year 1551. He remarks that it has a vein of ease and humour, which we should not expect to have been inspired by the simple beverage of those times. For the entertainment of our readers we shall give it at full length.

• I cannot eat, but little meat,  
My stomach is not good;  
But sure I think, that I can drink  
With him that weares a hood.  
Though I go bare, take ye no care,  
I nothing am a colde;  
I stuffe my skin so full within,  
Of joly good ale and olde.  
Backe and side go bare, go bare,  
Both foot and hand go colde;  
But, belly, God fend thee good ale inoughe,  
Whether it be new or old!

• I love no rost, but a nut-browne toste,  
And a crab laid in the fire;  
A little bread shall do me stead,  
Moche bread I nought desire.  
No frost no snow, no winde, I trowe,  
Can hurt me if I wolde,  
I am so wrapt, and throwly lapt  
Of joly good ale and olde.  
Backe and side, &c.

• And Tib my wife, that as her life  
Loveth well good ale to seeke,  
Full oft drinckes thee, till ye may see  
The teares run downe her cheeke.  
Then doth she trowle to me the bowle  
Even as a mault-worm sholde;  
And, "faith, sweet heart, I tooke my part  
Of this joly good ale and olde."  
Backe and side, &c.

• Now let them drinke, till they nod and winke,  
Even as good fellows should do:  
They shall not misse to have the blisse  
Good ale doth bringe men to.

And



And al goode fowles that have scoured bowles,  
Or have them lustely trolde,  
God save the lives, of them and their wives,  
Whether they be yong or olde!  
Backe and fide, &c.'

In sections thirty, thirty-one, thirty-two, and thirty-three, we are presented with an account of various poetical compositions, the chief of which is the *Mirroure of Magistrates*. This piece is said to be the production of several authors; but its principal inventor, and most distinguished contributor was Thomas Sackville, the first lord Buckhurst, and the first earl of Dorset.

Section thirty-fourth is chiefly occupied with an account of the life and writings of Richard Edwards, principal poet, player, musician, and buffoon, to the courts of Mary and Elizabeth; and the thirty-fifth section gives a detail of remarkable circumstances in the life of Tusser, with an examination of his *Husbandrie*, one of our earliest didactic poems. The historian observes, that

' This author's general precepts have often an expressive brevity, and are sometimes pointed with an epigrammatic turn and a smartness of allusion. As thus,

' Saue wing for a thresher, when gander doth die;  
Saue fethers of all things, the softer to lie:  
Much spice is a theefe, so is candle and fire;  
Sweet sause is as craftie as euer was frier.

' Again, under the lessons of the housewife.

' Though cat, a good moufer, doth dwell in a house,  
Yet euer in dairie haue trap for a mouse:  
Take heed how thou laiest the bane for the rats,  
For poisoning thy seruant, thyself, and thy brats.

' And in the following rule of the smaller-economics.

' Saue droppings and skimmings, however ye doo,  
For medicine, for cattell, for cart, and for shoo.

' In these stanzas on haymaking, he rises above his common manner.

' Go muster thy seruants, be captain thyselfe,  
Prouiding them weapons, and other like pelfe:  
Get bottels and wallets, keepe fiede in the heat,  
The feare is as much, as the danger is great.

' With tossing, and raking, and setting on cor,  
Grasse lathie in swathes, is haie for an oxe.  
That done, go to cart it, and haue it awaie:  
The battel is fought, ye haue gotten the daie.

In the thirty-sixth section the author gives an account of the poems of William Forrest. One of those, a MS. in the Bodleian Library at Oxford, is a panegyrical history in octave rhyme, of the life of queen Catherine, the first queen of Henry the Eighth. Mr. Warton informs us, that this poem, which consists of twenty chapters, contains a zealous condemnation of Henry's divorce; and, he believes, preserves some anecdotes, yet apparently misrepresented by the writer's religious and political bigotry, not extant in any of our printed histories.

About the middle of the sixteenth century, there appears to have existed in England a great prejudice against the study of the classics. Mr. Warton mentions a poem of two sheets, entitled, *The Ungodlinesse of the Hethnicke Goddes, or the Downfall of Diana of the Ephesians*, the writer of which, whose arguments and poetry are equally weak, attempts to prove, that the custom of training youths in the Roman poets encouraged idolatry and pagan superstition.

‘ But, says our author, the classics were at length condemned by a much higher authority. In the year 1582, one Christopher Ocland, a schoolmaster of Cheltenham, published two poems in Latin hexameters, one entitled *Anglorum Prælia*, the other *Elizabetha*. To these poems, which are written in a low style of Latin versification, is prefixed an edict from the lords of privy council, signed, among others, by Cowper bishop of Lincoln, lord Warwick, lord Leicester, sir Francis Knollys, sir Christopher Hatton, and sir Francis Walsingham, and directed to the queen's ecclesiastical commissioners, containing the following passage. “ Forasmuche as the subject or matter of this booke is such, as is worthie to be read of all men, and especially in common schooles, where diuers heathen poets are ordinarily read and taught, from which the youth of the realme doth rather receiue infection in manners, than aduancement in uertue: in place of some of which poets, we think this booke fit to read and taught in the grammar schooles: we haue therefore thought, as wel for the encouraging the said Ocklande and others that are learned, to bestowe their trauell and studies to so good purposes, as also for the benefit of the youth and the removing of such lasciuious poets as are commonly read and taught in the saide grammar-schooles (the matter of this booke being heroicall and of good instruction) to praye and require you vpon the sight hereof, as by our special order, to write your letters vnto al the bishops throughout this realme, requiring them to giue commaundement, that in al the gramer and free schooles within their seuerall diocesses, the said booke de *Anglorum Præliis*, and peaceable gouernment of hir majestie, [the *Elizabetha*,] may be in place of some of the heathen poets receyued, and publicquely  
read



read and taught by the schoolmasters." With such abundant circumspection and solemnity, did these profound and pious politicians, not suspecting that they were acting in opposition to their own principles and intentions, exert their endeavours to bring back barbarism, and to obstruct the progress of truth and good sense.'

[To be continued.]

*Philological Inquiries in Three Parts by James Harris, Esq.*  
[Concluded from vol. LI. p. 407.]

IT is with great pleasure we resume the consideration of this work, and accompany the learned and amiable writer through the second volume, and third part of his *Philological Inquiries*. The third part comprehends a general view of the learning and character of the middle age; that is, as Mr. Harris defines it, the interval between the fall of the Western empire in the fifth century, and of the Eastern in the fifteenth.

'This was the age (to use his own words) of monkery and legends; of Leonine verses, (that is of bad Latin put into rhyme); of projects to decide truth by plough-shares and batons; of crusades to conquer Infidels, and extirpate heretics; of princes deposed, not as Cræsus was by Cyrus, but by one who had no armies, and who did not even wear a sword.'

Our author modestly styles this part of his work, *a cursory disquisition, illustrated by a few select instances*. However cursory, it bears evident marks of a masterly hand; and will contribute to the improvement of critical knowledge. A good taste must certainly be formed by a careful study of the best writers; but some advantages may be derived from observing the defects of bad ones. This history of the middle age proves, that true genius will produce fine writing, and fine sentiment, amidst the greatest cloud of ignorance, or depravity of taste; and our author teaches us, that real beauties, wherever they are found, are always referable to the genuine principles of criticism. But Philology is not the only object in view; Mr. Harris directs us from the examples here given to acknowledge

'For the honour of humanity, and of its great and divine Author, who never forsakes it, that some sparks of intellect were at all times visible, through the whole of this dark and dreary period.'

Three classes of men were, during this interval, conspicuous; the Byzantine Greeks, the Saracens or Arabians, and the Latins or Franks, inhabitants of Western Europe. The account of the Byzantine Greeks begins with the following remarks upon the rise of commentators,

' Simplicius and Ammonius were Greek authors, who flourished at Athens during the sixth century; for Athens, long after her trophies at Marathon, long after her political sovereignty was no more, still maintained her empire in philosophy and the fine arts.

' Philosophy, indeed, when these authors wrote, was sinking apace. The Stoic system, and even the Stoic writings, were the greater part of them lost. Other sects had shared the same fate. None subsisted but the Platonic and the Peripatetic; which, being both derived from a common source (that is to say, the Pythagorean) were at this period blended, and commonly cultivated by the same persons.

' Simplicius and Ammonius, being bred in this school, and well initiated in its principles, found no reason, from their education, to make systems for themselves; a practice, referable sometimes to real genius, but more often to not knowing, what others have invented before.

' Conscious therefore they could not excel their great predecessors, they thought, like many others, that the commenting of their works was doing mankind the most essential service.

' 'Twas this, which gave rise, long before their time, to that tribe of commentators, who, in the person of Andronicus the Rhodian, began under Augustus, and who continued, for ages after, in an orderly succession.'

Mr. Harris continues his narrative of the Byzantine Greeks, with doing great justice to the characters of Suidas, Stobæus, and Photius, who were really men of considerable learning and abilities. It is a curious fact, that Michael Psellus, of the eleventh century, actually commented upon and explained twenty-four comedies of Menander; which shews, that those excellent compositions were extant at that period.

' And why (demands our author) should not the polite Menander have had his admirers in these ages, as well as the licentious Aristophanes?—Or rather, why not as well as Sophocles, and Euripides? The scholia upon these (though some perhaps may be more ancient) were compiled by critics, who lived long after Psellus.

' We may add with regard to all these scholiasts (whatever may have been their age) they would never have undergone the labours of compilation and annotation, had they not been encouraged by the taste of their contemporary countrymen. For who ever published, without hopes of having readers?

' The same may be asserted of the learned bishop of Thessalonica, Eustathius, who lived in the twelfth century. His admiration of Homer must have been almost enthusiastic, to carry him through so complete, so minute, and so vast a commentary, both upon the Iliad and the Odyssey, collected from such an immense number both of critics and historians.'

Eu-



Eustathius, the commentator of Aristotle, and several others, are afterwards mentioned with great commendation. But Mr. Harris particularly dwells upon the description given by Nicetas, the Choniote of the statues, which were destroyed at Constantinople by the crusaders,

‘Not only because the facts, related by this historian, are little known, but because they tend to prove, that even in those dark ages (as we have too many reasons to call them) there were Greeks still extant, who had a taste for the finer arts, and an enthusiastic feeling of their exquisite beauty.’

Nicetas was present at the sacking of Constantinople in the year 1205.

The third chapter contains an historical account of Athens, from the time of her Persian triumphs to that of her becoming subject to the Turks. This is an interesting chapter; and is written with judgement and accuracy; but we cannot select a detached part without injustice to the rest, and the whole is too long to lay before our readers.

We have, under the second head a general view, not only of the learning of the Arabians, but of their character, and manners; and a variety of anecdotes are introduced, which are curious in themselves, and illustrate or confirm the favourable opinion which Mr. Harris appears to have entertained of this people. He observes, indeed, that they began ill; (alluding to the destruction of the Alexandrian library by the Caliph Omar) but then by degrees they recurred to their ancient character, which they boasted to imply three capital things, hospitality, valour, and eloquence. He therefore hastens to the time when the Abassidæ reigned, whose dominion lasted for more than five centuries. The former part of this period was the æra of the grandeur and the magnificence of the caliphate.

Several extracts are here given from the life of the great Saladin, as written by Bohadin, who was his constant attendant. It seems the object of our author to prove, from the example of the Arabians, that learning and virtue, elegance of taste, and greatness of mind, naturally flourish at the same time, and rise and fall together. By way of specimen of the *sentiments* and *manners* of the Arabians at the period when they most cultivated letters, the following story is related from Abulpharagius, an Arabian historian of the thirteenth century, whose works were published in Arabic and Latin by the learned Pococke, at Oxford, A. D. 1663.

‘The caliph, Mottawakkel, had a physician belonging to him, who was a Christian, named Honain. One day, after some  
other

other incidental conversation, I would have thee, says the caliph, teach me a prescription, by which I may take off any enemy I please, and yet at the same time it should never be discovered. Honain, declining to give an answer, and pleading ignorance, was imprisoned.

‘ Being brought, again, after a year’s interval, into the caliph’s presence, and still persisting in his ignorance, though threatened with death, the caliph smiled upon him and said, Be of good cheer, we were only willing to try thee, that we might have the greater confidence in thee.

‘ As Honain upon this bowed down and kissed the earth, What hindered thee, says the caliph, from granting our request, when thou sawest us appear so ready to perform what we had threatened? Two things, replied Honain, my religion, and my profession: my religion, which commands me to do good to my enemies; my profession, which was purely instituted for the benefit of mankind. Two noble laws, said the caliph, and immediately presented him (according to the Eastern usage) with rich garments and a sum of money.’

When our author proceeds, under the third head, to the Latins or Franks, we find with pleasure the names of many of our countrymen; and we believe that this island may justly boast a far greater proportion of learned men than could have been expected, when we consider how few they were at that time in Europe.

Mr. Harris expresses a more favourable opinion of the schoolmen, than is generally entertained of them. They were in their day ridiculously extolled, and perhaps are now too much despised. After mentioning the schoolmen, he takes notice of John of Salisbury, whom he seems well pleased to call his countryman; and who appears, by the several extracts given from his works, to have been a man of considerable science. It is well observed, that some knowledge of the fine arts existed, during the middle age, in Italy and Greece; and that Italy deriving them from Greece, communicated them to the rest of Europe. Mr. Harris in all his works is fond of expressing his admiration of the Greeks. It is indeed an extraordinary fact, and affords subject for curious speculation, that Greece, at a very remote period, attained an eminence in learning and the arts, in eloquence and in taste, which succeeding ages have rarely equalled, and never excelled. Europe has twice derived its literature and its politeness from this source; for we all know the effects which the conquest of Greece produced in ancient Rome; and the fugitives, who escaped from Constantinople, after it was taken by Mahomet the Second, were the principal cause of the restoration of learning. Our author too remarks,

‘ A few



' A few Greek painters, in the thirteenth century, came from Greece into Italy, and taught their art to Cimabue, a Florentine. Cimabue was the father of Italian painters, and from him came a succession, which at length gave the Raphaels, the Michael Angelo's, &c.

' The statues, and ruined edifices, with which Italy abounded, and which were all of them by Greek artists, or after Grecian models, taught the Italians the fine arts of sculpture and architecture.'

The degeneracy of the Greeks in modern times prevents our ascribing their ancient superiority to natural causes. If we allow the activity of their genius, and the delicacy of their feelings to have been native advantages, we must attribute the exertions which they made, and the wonderful success of those exertions in the various improvement of the human faculties, to their education and government, to the great occasions, which called forth their talents, and to the spirit of emulation, which was universally diffused among them.

The eleventh chapter contains a history of the origin of rhyme, and the progressive deviations from *the harmonious simplicity of the syllabic measure*, (as Mr. Harris styles it) which was confined to the purest ages of Greek and Roman poetry.

From the twelfth chapter it appears that the spirit of adventure, and a zeal to make new discoveries, were not confined to the more enlightened ages; for in the thirteenth and fourteenth centuries Paul the Venetian, and sir John Mandeville, traversed Asia and some part of Africa; the former visited China at an earlier period than is generally assigned for the intercourse of European travellers with that great empire. Next follows the character of sir John Fortescue, whose memory was highly revered by our author, both as a scholar and an Englishman. Speaking of the reign of Henry the Sixth, it is observed,

' This was a period, disgraced by unsuccessful wars abroad, and by sanguinary disorders at home. The king himself met an untimely end, and so did his hopeful and high spirited son, the prince of Wales. Yet did not even these times keep one genius from emerging, though plunged by his rank into their most tempestuous part. By this I mean sir John Fortescue, chancellor of England, and tutor to the young prince, just mentioned. As this last office was a trust of the greatest importance, so he discharged it not only with consummate wisdom, but (what was more) with consummate virtue.

' His tract in praise of the laws of England, is written with the noblest view that man ever wrote; written to inspire his pupil with a love of the country he was to govern, by shewing him

him that, to govern by those admirable laws, would make him a far greater prince than the most unlimited despotism.

‘ This he does not only prove by a detail of particular laws, but by an accurate comparison between the state of England and France, one of which he makes a land of liberty, the other of servitude. His thirty-fifth and thirty-sixth chapters upon this subject are invaluable, and should be read by every Englishman, who honours that name.

‘ Through these and the other chapters, we perceive an interesting truth, which is, that the capital parts of our constitution, the trial by juries, the abhorrence of tortures, the sovereignty of parliament as well in the granting of money, as in the making and repealing of laws, I say, that all these, and many other inestimable privileges, existed then, as they do now; were not new projects of the day, but sacred forms, to which ages had given a venerable sanction.

‘ As for the literature of this great man (which is more immediately to our purpose), he appears to have been a reader of Aristotle, Diodorus Siculus, Cicero, Quintilian, Seneca, Vegetius, Boethius, and many other ancients; to have been not uninformed in the authors and history of later ages; to have been deeply knowing not only in the laws of his own country (where he attained the highest dignity they could bestow) but in the Roman or civil law, which he holds to be far inferior; we must add to this a masterly insight into the state and policy of the neighbouring nations.’

We thought this extract ought to be laid before our readers; for sir John Fortescue is here evidently proposed, as an example to our age; which, however enlightened, is not distinguished for the more manly and exalted virtues.

The excellent treatise *de Laudibus Legum Angliæ*, certainly proves the antiquity of our free government; it contains a complete refutation of the superficial conceits of some modern writers, among whom it hath been fashionable to maintain, that this country had no settled system of liberty, till the Revolution; and that in the days of feudal tyranny, all Europe was equally in a state of vassalage. Such opinions detract from the respect which is due to the venerable fabric of our constitution: whilst, on the other hand, a just notion of the wisdom and spirit of our ancestors will encourage us to adhere inflexibly to those principles, which the experience of ages hath shewn to be the true source of our national glory and happiness.

The architecture of this period produced, as Mr. Harris observes, those admirable structures of Salisbury Cathedral, and King's College Chapel at Cambridge; works, which, if they stood single, would redeem the times in which they were constructed, from the imputation of barbarism.

In



In the thirteenth chapter our author, to use his own expression, *passes from the elegant works of art to the more elegant works of nature.* This chapter begins with shewing that men of genius have always admired the beauties of nature. Some fine passages are cited from Horace, Virgil, and Milton, from whence it appears, that the great elements of this species of beauty were understood by those excellent poets to consist in water, wood, and uneven ground, to which may be added, lawn. The observations which follow are so interesting to most of our readers, that we shall give them at length.

‘The painters seem to have felt the power of these elements, and to have transferred them into their landscapes with such amazing force, that they appear not so much to have followed, as to have emulated nature. Claude de Lorraine, the Poussins, Salvator Rosa, and a few more, may be called superior artists in this exquisite taste.

‘Our gardens in the mean time were tasteless and insipid. Those, who made them, thought the farther they wandered from nature, the nearer they approached to the sublime. Unfortunately, where they travelled, no sublime was to be found; and the farther they went, the farther they left it behind.

‘But perfection, alas! was not the work of a day. Many prejudices were to be removed; many gradual ascents to be made; ascents from bad to good, and from good to better, before the delicious Amenities of a Claude or a Poussin could be rivalled in a Stour-head, a Hagley, or a Stow; or the tremendous charms of a Salvator Rosa be equalled in the scenes of a Piercefield or a Mount Edgecumbe.’

But the principal design of this chapter is to prove, that a taste for natural beauty was not wanting to the enlightened few of the middle age; which position is chiefly illustrated by an extract from Leland, by the situation of Vacluse, the favourite retreat of Petrarch; and by several charming descriptions from Sannazarius, of his villa of Margillina in the Bay of Naples.

After these reflections upon the taste and genius, the literature, the spirit of adventure, and the works of art, which appear from this enquiry to have belonged to the middle age, our author draws a melancholy picture of the ignorance and savageness of the laity; for he had before observed, that almost all who were distinguished for their learning during this period, were ecclesiastics. Some causes are assigned for this general barbarism; the most material one is the want of education.

‘Nothing, Mr. Harris observes, mends the mind more than culture, to which these emigrants had no desire, either from example or education, to lend a patient ear.’

The

The following remark occurs in this place.

‘ Though the darkness in Western Europe, during the period here mentioned, was (in scripture language) a darkness that might be felt, yet is it surprising that, during a period so obscure, many admirable inventions found their way into the world ; I mean such as clocks, telescopes, paper, gunpowder, the mariner’s needle, printing, and a number here omitted \*.’

Upon this subject a query is submitted to the reader.

‘ If the human mind be as truly of divine origin, as every other part of the universe ; and if every other part of the universe bear testimony to its author : do not the inventions above mentioned give us reason to assert, that God in the operations of man, never leaves himself without a witness ?’

In the conclusion of this volume we have our author’s opinion of his contemporaries ; an opinion which does great honour to the liberality of his sentiments, and the benevolence of his heart. Serious men, particularly in the decline of life, are fond of declaiming against the degeneracy of the age in which they live. Mr. Harris, on the contrary, not only vindicates the present times, but exposes the injustice and the unreasonableness of these melancholy declaimers, and the mischievous tendency of their assertions. The following reflections, which arise upon this occasion, are of considerable importance.

‘ As man is by nature a social animal, good humour seems an ingredient highly necessary to this character. ’Tis the salt, which gives a seasoning to the feast of life ; and which, if it be wanting, surely renders the feast incomplete. Many causes contribute to impair this amiable quality, and nothing perhaps more, than bad opinions of mankind. Bad opinions of mankind naturally lead us to misanthropy. If these bad opinions go farther, and are applied to the universe, then they lead to something worse, for they lead to Atheism. The melancholy and morose character being thus insensibly formed, morals and piety sink of course ; for what equals have we to love, or what superior have we to revere, when we have no other objects left, than those of hatred, or of terror ?’

‘ It should seem then expedient, if we value our better principles, nay, if we value our own happiness, to withstand such dreary sentiments.’

It is indeed a very false idea, that piety arises from a gloomy temper. A chearful mind naturally produces good-will towards men, and gratitude to God. It inclines us to receive

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\* ‘ See two ingenious writers on this subject, Polydore Virgil, *De Rerum Inventoribus* ; and Pancirollus, *De Rebus perditis et inventis*.’



pleasure from all the objects which surround us, and to dwell upon what is most beautiful, and most excellent; from whence we are led to the contemplation of the Divine Being, who is the source of all perfection.

Upon the whole, this work impresses upon our minds a very pleasing idea of Mr. Harris's character; and raises a high veneration for it. He seems to have designed this publication, not only as a retrospective view of those studies, which exercised his mind in the full vigour of life; but likewise as a monument of his affection to his numerous friends, and a testimony of his general candour and benevolence. We cannot take our leave of it without selecting the following passage, as a specimen of many other encomiums upon distinguished persons of the present age, which are interspersed in several parts of this work.

‘Nor must I forget Dr. Taylor, residentiary of St. Paul’s, nor Mr. Upton, prebendary of Rochester. The former, by his edition of Demosthenes (as far as he lived to carry it), by his *Lysias*, by his comment on the *Marmor Sandvicense*, and other critical pieces; the latter, by his correct and elegant edition, in Greek and Latin, of Arrian’s *Epictetus* (the first of the kind that had any pretensions to be called complete), have rendered themselves, as scholars, lasting ornaments of their country. These two valuable men were the friends of my youth; the companions of my social, as well as my literary, hours. I admired them for their erudition; I loved them for their virtue; they are now no more —

‘His saltem accumulem donis, et fungar inani  
Munere ———

Virg.’

To this work is subjoined an Appendix of four different pieces:

‘The first, containing an account of the Arabic manuscripts, belonging to the Escorial Library in Spain.

‘The second, containing an account of the manuscripts of Livy, in the same library.

‘The third, containing an account of the manuscripts of Cebes, in the Library of the king of France, at Paris.

‘The fourth, containing some account of literature in Russia, and of its progress towards being civilized.’

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*The History of the Legal Polity of the Roman State.* [Continued  
from vol. LI. p. 416.]

IN the fourth chapter of the second book, Dr. Bever proceeds to deliver an account of the various sources of interpretation by which the laws of the twelve tables, originally ob-

obscure in their composition, were elucidated and ascertained. Those sources were, the 'Fori Disputationes,'—'Responſa Prudentum,'—'Legis Actiones,'—'Jus Civile Flavianum,'—'Jus Civile Ælianum.' Beside the college of the 'Pontifices,' many persons of the first rank for their experience and political knowledge, formed themselves into private societies, to debate on such ambiguous questions of law as were occasionally referred to their consideration, until they could agree to determine the sense in which those doubtful statutes ought in future to be understood. Though in this employment they acted under no public authority, yet the reputation of their wisdom and integrity gave such weight to their decisions, that these were, from time to time, adopted by the courts of justice, and received, by a kind of general acquiescence, into the body of the unwritten, or common law, under the name of 'Fori Disputationes,' and sometimes of 'Jus Civile.'

In the earlier times of the Roman state, the great sages of the law contented themselves with delivering their opinions in private, to such only as had immediate occasion to consult them. But afterwards men of the greatest distinction taught the law publicly in their own houses, to all who were desirous of becoming their pupils; a proficiency in legal knowledge being then considered as a principal ornament of a statesman, and the surest road to the most honourable offices in the republic. From the interpretation given by those respectable authorities, arose that species of law, particularly known by the title of 'Responſa Prudentum.'

Our author observes, that the custom of interpreting the laws in the manner above mentioned, had been of great service in clearing away many of their difficulties, and ascertaining their true sense. Something, however, was still wanted to suit them to juridical practice. For this purpose those learned interpreters contrived certain writs or forms, by the help of which, a more regular method of proceeding was introduced into the courts of law. These writs obtained the name of 'Legis,' or 'Legitimæ Actiones.'

Notwithstanding the acknowledged usefulness of those forms, they lay in a very confused state, for more than a century after their introduction, till Appius Claudius Cæcus reduced them into one collection. The 'Pontifices,' however, from a desire of preserving their own consequence, still kept this useful work closely locked up with their own archives, so that a sight of it could not be obtained without their express permission. This being a subject of universal complaint, Cneius Flavius, who was the secretary of Appius, and had free ac-  
cess



cess to his papers, made a transcript of this valuable work, which he afterwards published. It received the name of 'Jus Civile Flavianum;' and was followed, in a few years, by a second work of the same kind, which was, from its author, Caius Ælius, denominated 'Jus Civile Ælianum.'

Dr. Bever remarks, that the 'Legis Actiones,' and several other forms in the system of Roman jurisprudence, deserve the attention of the English lawyers, much more than might be imagined; because they bear a strong analogy to many of those legal forms, so much used in the earlier times of our constitution, more immediately succeeding the Norman Conquest; which are preserved in that venerable collection, the 'Registrum Omnium Brevium.'

The fifth chapter delineates the principal legislative powers of the Roman state; the methods of voting, and of enacting laws; with the 'Leges,'—'Plebiscita,'—and 'Senatus Consulta.' Those comprehend the various laws enacted in the later ages of the republic, when the system of ancient jurisprudence had become insufficient for the exigencies of the state.

From the conclusion of this chapter, we shall lay before our readers the author's judicious observations on the Roman government.

'Great and prosperous as it actually became in the course of time, it owed very little of that grandeur to any regular chain of political reasonings, or to the prophetic deductions of deep-sighted philosophy; but rather, to a diligent and unremitting attention to the various incidents, that occasionally offered themselves, in the several struggles and difficulties, in which this active people were so frequently involved. By taking a proper advantage of these, as they happened, and by always chusing the most promising and beneficial, they arrived, says Polybius, at the very same end that Lycurgus attained, and formed the most beautiful system of government then existing.

'In contemplating, therefore, its rapid increase; its unexampled success; the profound awe and veneration which it impressed upon the whole ancient world; we may be tempted to believe, that the various parts of it were so ingeniously contrived, and the respective powers of each order so equally poised, as to secure to it an uninterrupted state of union and stability; and, from hence, to accede to the opinion of the same writer, that "it was not possible for human wisdom to invent a more perfect scheme of civil policy."

'It is to be feared, however, that this eminent author was too much dazzled by the lustre of the period in which he wrote; and that he gave a higher colouring to his picture, than could be well justified from a view of the original. By the final sub-

Jection of her most potent and formidable rival, the republic was then advanced to the brightest æra of her glory; when she might, indeed, best deserve so flattering a compliment, at the least expence of sincerity and truth. But, with all his knowledge of Roman affairs, the fidelity of the historian seems to have yielded too much to the partiality of the panegyrist, in favour of that state, which had atchieved such wonders, by the hand, especially, of his pupil, friend, and patron.

‘ In the cooler moments of his reflection, he well knew, that the most valuable productions, both of the political and physical world, carried within themselves their own congenial defects; in-  
somuch, that, though they might chance to escape external injuries, they were liable to be corroded and destroyed by certain internal principles of corruption, implanted in their vitals by the hand of Nature. Such was the contexture of the Roman constitution, which, even in the summit of its felicity, was plentifully stored with the seeds of its own dissolution. The same powers, that, by an amicable co-operation with each other, cemented its various parts in one firm bond of union and friendship, by any wilful abuse or misapplication, became, with the same facility, the causes of the most ruinous discord.

‘ The time was not very far distant, when the pride of victory, and the deceitfulness of prosperity, were to extinguish that patient bravery, that unaffected purity of manners, which had hitherto directed her feet in the paths of true glory. The meek spirit of obedience, which is the soul of political order, was now to give way to a turbulent impatience of legal restraint, and to an overweening conceit of self-consequence; when every pert demagogue was to think himself at liberty to disturb the decorum of popular assemblies, by his seditious declamations; as if effrontery of face, and volubility of tongue, were the only necessary accomplishments of an orator and a statesman.

‘ When, therefore, we consider this celebrated constitution, with all these precarious and uncertain effects; there will be no injustice in saying, that, in almost every period of its existence, it was more excellent in its parts, than in the whole. Though the materials of which it was composed were good in their kind, yet they wanted the hand of one able architect, to give them that uniformity and harmony, which are essential both to the strength and beauty of the edifice. The numerous constituents of this vast and complex body were generally much too independent of each other: they too often neglected, or even purposely avoided, that mutual communication of sentiments, which the nature of legislation always requires; consequently, the laws made by each respectively, bore too partial a relation to the interest of their own order, to be of any extensive use to the whole community. This was particularly the case in the more unsettled and distracted times of the republic; when laws were frequently passed, even as it were in spite; and were dictated by a jealousy of each other’s superiority, rather than by a disinterested zeal  
for



for the common cause of social tranquillity. Thus, the balance of orderly policy could never settle into its due equilibrium; but was kept in a continued state of oscillation between both extremes, till it finally preponderated in favour of one great leviathan of power, who became, of himself, more than equal to all the rest together; a fatal consequence, that will ever result from popular liberty, when more eagerly coveted, than well understood; and more tumultuously asserted, than temperately enjoyed.

‘Under the present view, therefore, of the legal polity of this illustrious state, it may be well compared to a plentiful magazine of heterogeneous merchandizes, which, when thrown together in one undistinguished mass, disgusts the eye with its confused and shapeless appearance; but, when the several parts are judiciously selected, and diffused through their regular channels, makes glad the heart of man, and enriches the universe with the abundance of its treasures.’

In the sixth chapter the author relates the history of the ‘Jus Honorarium.’ This branch of jurisprudence was founded upon the edicts of the magistrates, the prætors, ædiles, and censors. The author concludes the chapter with some pertinent reflections on false ideas concerning liberty, for which we refer our readers to the work.

The third book is employed on the imperial government, so long as the seat of empire continued at Rome. The author sets out with enquiring into the causes of this great revolution; among which he particularly considers the origin and progress of the Agrarian Laws, the decline of the democracy, and the increase of the aristocracy. In this part of the work, we meet with many just observations on some of the most distinguished characters in those times. In the second chapter, Dr. Bever displays the origin of the imperial government under Julius Cæsar; whose conduct he vindicates, by strong arguments, from the representation of those writers, who have placed it in an unfavourable light.

The third chapter contains general observations upon the state of the constitution at the above period; an account of the second triumvirate, and the progress of the imperial power under Octavius. The fourth describes the nature of the imperial government, with the state of it under Tiberius; and the fifth affords a general view of the political characters of the succeeding emperors, to the reign of Alexander Severus.

The sixth chapter contains an enquiry into the nature and extent of the ‘Lex Regia,’ or declarative act of the state, by which it has been imagined that the constitution was rendered

despotic. We shall present our readers with part of the historian's remarks on this subject.

' The origin of this law is, by most modern writers, referred to the age of Augustus; though it is a circumstance well worthy of observation, that no such law either now does, or was ever known to have existed; and that neither the name of Augustus, nor of any other particular prince, is once mentioned by Justinian in the passages here cited; so as to enable us to determine, with any degree of certainty, in whose favour, or upon what occasion, it was enacted. A law, which at once would have totally changed the face of the Roman constitution, and have annihilated a power, that, with little interruption, had resided in the collective body of the people, for the five centuries immediately preceding, must have been a phenomenon in politics, too remarkable to have escaped the notice of the most inattentive and superficial annalist. And yet it is certainly true, that not even the most accurate and best informed historians, who lived the nearest to those times, have left us any reason to suppose that they ever had the least knowledge of such an act of the legislature.

' As it has so little foundation in fact, it has still less in probability. Augustus, with all his moderation, would hardly have rejected so substantial a compliment, when unanimously made him by the whole people; or have failed to cause a law, which would at once have secured independency to himself and his successors, to be recorded as speedily as possible, and to be authenticated with every public mark of notoriety. But, in truth, it was contrary to the professed policy of this wise prince ever to aspire to any such state of dangerous pre-eminence. His uniform principle was to avoid all invidious marks of sovereignty, and to preserve (as we have already abundantly seen) every exterior appearance of the ancient commonwealth. The old republican spirit was now indeed much broken and depressed; but the lion, though aged and infirm, might awake from his slumbers; and had still vigour and courage enough remaining, to startle and revolt at the name of king, and to betray his natural antipathy to every thing that favoured of the regal dignity. Mæcenas indeed advised him to assume a share of legislative power to himself; but still upon condition of not exercising that power, without consulting with the first persons of the senate: which advice he always very carefully followed.

' His successors, though of characters too often the direct reverse of his own, and with very little concern for the real interests of the people, wanted not penetration to discern, that the genius of Rome, even in the state of debasement she then was, would not look with patience upon the gaudy pageantry of absolute monarchy. They contented themselves therefore with the more modest appellation of Imperator, which they were at



liberty to assume and repeat as often as they pleased; and by thus appearing to prefer military glory to civil power, they flattered the high spirit of a warlike people, without alarming their apprehensions; they even affected to be worshipped as gods, when they declined the title of kings. If then there was such magic in a single word, as to diffuse terror and disgust through the minds of so many millions, it is not to be supposed that a law, bearing so invidious a mark, could ever have been received by them with any degree of approbation, much less of obedience.

The most rational way, therefore, of accounting for the rise and growth of this very universal error, is from that surprising concurrence of fortunate circumstances, which placed Octavius at the head of the Roman world. The people, wearied out with the struggles of opposite factions, and with the oppressions of an insolent and overbearing aristocracy, were eager to fly for protection to the arms of a young conqueror, who, by his wisdom, prowess, or good fortune, had obtained a decisive superiority over all his competitors; who was now able to quell these tumultuous spirits, and to reduce them all to a more reasonable level. Finding that he had both the will and the power to insure to them the blessings of peace, which their distracted state had so long panted after, they were, perhaps, not less glad to throw the burden of the government upon his shoulders, than he might be to take it up. He became their sovereign, therefore, even by the very exigencies of the times; and by prudently associating himself with all the other public magistrates in their turns; by treating them as his colleagues in office, and by affecting no greater share in the administration than themselves, he was in fact a king, without assuming any determinate title whatever. Thus by coveting nothing, he obtained all; and made it the interest of the people to grant, what would have been very impolitic in himself to demand. Well convinced that he was not disposed to abuse their confidence, they daily strengthened his hands by new concessions, till they had hardly left themselves any further favours to bestow.

The seventh chapter comprises an account of the consistory of the emperors, a council composed of the officers of state, the most respectable patricians, and the most eminent professors of the law. The author explains the nature of the imperial constitutions, known by the names of rescripts, decrees, and edicts.

In the eighth chapter Dr. Bever delineates the state of the 'Responso Prudentum,' and of the profession of law under the emperors; with the different sects of the lawyers; of all of which he has given a clear and accurate account.

The ninth chapter contains a general view of the state of the Roman government, from the death of Alexander Severus, to the abdication of the imperial power by Dioclesian.

The fourth book treats of the imperial government, from the removal of the seat of empire to Byzantium by Constantine, to the revival and diffusion of the Roman laws over Europe in the twelfth century. The first chapter contains a view of the state of the Roman government and laws, from Constantine to Justinian. The next exhibits the state of the laws after Theodosius II. with the reformation of them by Justinian. In this chapter the historian relates the origin of the Institutes, Digest or Pandects, the Code, and the New Constitutions; all which constitute the body of the Civil Law.

‘ Upon an impartial review of this princely collection, says our author, which contains the quintessence of whatever is useful and excellent among the accumulated productions of fourteen centuries, instead of enviously dwelling upon its defects, or complaining of its magnitude, we should rather admire the judgment and perseverance of those learned personages who had courage to undertake this more than Herculean labour; and reduced the whole into so reasonable and moderate a compass, as that in which it is now extant.’

The last chapter of the volume delineates the state of Justinian’s laws in the East; the alterations by Basilus Macedo and Leo the philosopher; the progress and decline of those laws in the West; with their revival in the twelfth century, and a particular enquiry into that event.

In this History Dr. Bever has, with great perspicuity, traced the progress of the celebrated system of civil law through a series of near two thousand years. He discovers the strongest marks of accurate enquiry, as well as judicious reflexion. Having so much enriched the present volume with historical detail, and pertinent remarks, we may expect a yet more interesting fund of observation in the second; which will not only relate the connexion of the civil with the feudal and canon laws, but their joint effect on the respective governments of those countries where they have been adopted. Due attention, we are informed, will be paid to the various operations of those laws in the different parts of the British empire, especially in the maritime and ecclesiastical courts. We cannot help expressing a desire, that Dr. Bever’s professional engagements may afford him leisure to complete a work, which cannot fail of proving highly acceptable to every enquirer into the history of our constitution and juridical system.



*Theatre of Education. Translated from the French of the Countess de Genlis. 4 Vols. 8vo. 1l. in boards. Cadell.*

AS the formation of the minds of youth is a matter of the utmost consequence and importance in every state, those who direct their studies towards it, are doubtless highly deserving both of attention and applause: the task, however, is by no means an easy one; nothing is more difficult to a good writer than to adapt himself to the capacity of his inferiors, and to lead the young readers into a knowledge of men and manners, without, at the same time, running the hazard of depraving their taste or corrupting their manners: this arduous task Mademoiselle de Genlis, the original author of the work before us, has performed with singular judgment and success.

'The work, as the translator has observed, is equally adapted to the instruction of both sexes, who will find engaging descriptions of characters well worth their imitation, and meet with instructive examples to deter them from those vices and follies which are most incident to an early period of life. Though the Comedies of the countess de Genlis, in which she has shewn extensive knowledge, fine taste, exquisite sensibility, and the most exalted virtue, were written for the use of youth, they are not confined to the improvement of the young; persons of all ages, of all ranks and professions, may discover useful hints for the regulation of their conduct in the most important situations of life: where they meet not with instruction, they will always find amusement, but in general, it has been the aim of this respectable lady to unite these objects, in which she has so happily succeeded, that her work is considered as an agreeable domestic monitor in most families on the continent.'

The four volumes contain twenty-four little comedies, of one, two, or three acts, each of which represents some interesting domestic circumstance, and inculcates some particular moral, or social duty. The dialogue is, in general, easy, sprightly, and sensible; conveying many judicious reflections on men and things; such as may be peculiarly serviceable to young women, whom they were principally calculated to instruct.

In a prefatory advertisement to one of these comedies, which is called the *Queen of the Rose*, we meet with an entertaining account of a singular custom kept up for many years, and still prevailing in Picardy, which we shall here subjoin for the amusement of our readers.

"There is still (says the author of the memorial) a part of the world where simple genuine virtue receives public honours.

It is in a village of Picardie, a place far distant from the politeness and luxury of great cities. There, an affecting ceremony, which draws tears from the spectators, a solemnity, awful from its venerable antiquity, and salutary influence, has been preserved notwithstanding the revolutions of twelve centuries; there, the simple lustre of the flowers with which innocence is annually crowned, is at once the reward, the encouragement, and the emblem. Here, indeed, ambition preys upon the young heart, but it is a gentle ambition; the prize is a hat, decorated with roses. The preparations for a public decision, the pomp of the festival, the concourse of people which it assembles, their attention fixed upon modesty, which does itself honour by its blushes, the simplicity of the reward, an emblem of those virtues by which it is obtained, the affectionate friendship of the rivals, who, in heightening the triumph of their queen, conceal in the bottom of their worthy hearts, the timid hope of reigning in their turn: all these circumstances united, give a pleasing and affecting pomp to this singular ceremony, which makes every heart to palpitate, every eye to sparkle with tears of true delight, and makes wisdom the object of passion. To be irreproachable is not sufficient, there is a kind of nobleness, of which proofs are required; a nobleness, not of rank and dignity, but of worth and innocence. These proofs must include several generations, both on the father and mother's side; so that a whole family is crowned upon the head of one; the triumph of one, is the glory of the whole; and the old man in grey hairs, who sheds tears of sensibility on the victory gained by the daughter of his son, placed by her side, receives, in effect, the reward of sixty years, spent in a life of virtue.

"By this means, emulation becomes general, for the honour of the whole; every one dreads, by an indelicate action, to dethrone either his sister or his daughter. The Crown of Roses, promised to the most prudent, is expected with emotion, distributed with justice, and establishes goodness, rectitude, and morality, in every family; it attaches the best people to the most peaceful residence.

"Example, powerful example, acts even at a distance; there, the bud of worthy actions is unfolded, and the traveller, in approaching this territory, perceives, before he enters it, that he is not far from Salency. In the course of so many successive ages, all around them has changed; they alone will hand down to their children, the pure inheritance they received from their fathers: an institution truly great, from its simplicity; powerful, under an appearance of weakness; such is the almost unknown influence of honours; such is the strength of that easy spring, by which all men may be governed: sow honour, and you will reap virtue.

"If we reflect upon the time the Salencians have celebrated the festival, it is the most ancient ceremony existing. If we attend to its object, it is, perhaps, the only one which is de-

dedicated



dedicated to the service of virtue. If virtue is the most useful and estimable advantage to society in general, this establishment, by which it is encouraged, is a public national benefit, and belongs to France.—

“ According to a tradition, handed down from age to age, Saint Medard, born at Salency; proprietor, rather than lord, of the territory of Salency (for there were no fiefs at that time), was the institutor of that charming festival, which has made virtue flourish for so many ages. He had himself the pleasing consolation of enjoying the fruit of his wisdom, and his family was honoured with the prize which he had instituted, for his sister obtained the Crown of Roses.

“ This affecting, and valuable festival, has been handed down from the fifth century to the present day. To this rose is attached a purity of morals, which, from time immemorial, has never suffered the slightest blemish; to this rose are attached the happiness, peace, and glory of the Salencians.

“ This rose is the portion, frequently the only portion which virtue brings with it; this rose forms the amiable and pleasing tie of a happy marriage. Even fortune is anxious to obtain it, and comes with respect, to receive it from the hand of honourable indigence. A possession of twelve hundred years, and such splendid advantages, is the fairest title that exists in the world.

“ An important period for the Festival of the Rose, was, when Louis the Thirteenth sent the marquis de Gordes, the captain of his guards, from the castle of Varennes to Salency, with a blue ribbon, and a silver ring, to be presented from him to the Queen of the Rose. It is from that honourable epocha that a blue ribbon, flowing in streamers, surrounds the crown of roses; that a ring is fastened to it, and the young girls of her train, wear over their white robes, a blue ribbon, in the manner of a scarf.

“ In 1766, Mr. Morfontaine settled a yearly income of one hundred and twenty livres upon the girl then elected queen. This income to be enjoyed by her during life, and, after her death, each succeeding girl, who should be crowned queen, to have one year's income on the day of her election. This noble generosity can only be rewarded by the homage of the public, and honour alone is the worthy recompence.

“ Some days before the feast of Saint Medard, the inhabitants assemble in presence of the officers of justice, where this worthy company deliberate upon the important business of making a choice; in doing which, they have no object in view but equity. They know all the merits that give a title to the crown; they are acquainted with all the domestic details of their peaceful village; they have not, nor cannot have, any other intention, but to be just: enthusiasm and respect for the memory of the holy institutor, and the excellence of the institution, are still in full force among

among them. They name three girls, three virtuous Salencians ; of the most esteemed and respectable families —

“ The nomination is immediately carried to the lord of Salency, or to the person appointed to represent him, who is free to decide between the three girls, but obliged to choose one of them, whom he proclaims queen of the year.

“ Eight days before the ceremony, the name of the successful candidate is declared in church. —

“ When the great day of the festival arrives, which is always the eighth of June, the lord of Salency may claim the honour of conducting the queen to be crowned. On that grand day, she is greater than all by whom she is surrounded ; and that greatness is of a nature which has nothing in common with the usual distinctions of rank.

“ The lord of Salency has the privilege of going to take virtue from her cottage, and lead her in triumph. Leaning upon his arm, or the arm of the person whom he has substituted in his place, the queen steps forth from her simple dwelling, escorted by twelve young girls, dressed in white, with blue scarfs ; and twelve youths, who wear the livery of the queen ; she is preceded by music and drums, which announce the beginning of the procession : she passes along the streets of the village, between rows of spectators, whom the festival has drawn to Salency, from the distance of four leagues. The public admire and applaud her ; the mothers shed tears of joy, the old men renew their strength to follow their beloved queen, and compare her with those whom they have seen in their youth. The Salencians are proud of the merits of her to whom they give the crown ; she is one of themselves, she belongs to them, she reigns by their choice, she reigns alone, and is the only object of attention.

“ The queen, being arrived at the church, the place appointed for her is always in the midst of the people, the only situation could do her honour ; where she is, there is no longer any distinction of rank, it all vanishes in the presence of virtue. A pew, placed in the middle of the choir, in sight of all the people, is prepared to receive her : her train range themselves in two lines by her side ; she is the only object of the day, all eyes remain fixed upon her, and her triumph continues.

“ After vespers the procession begins again ; the clergy lead the way, the lord of Salency receives her hand, her train join, the people follow, and line the streets, while some of the inhabitants, under arms, support the two rows, offering their homage by the loudest acclamations, until she arrives at the chapel of St. Medard, where the gates are kept open : the good Salencians do not forsake their queen at the instant when the reward of virtue is going to be delivered ; it is at that moment in particular, that it is pleasing to see her, and honourable for her to be seen.

“ The officiating clergyman blesses the hat, decorated with roses, and its other ornaments ; then turning towards the assembly,



sembly, he pronounces a discourse on the subject of the festival. What an affecting gravity, what an awful impression does the language of the priest (who in such a moment celebrates the praises of wisdom,) make upon the minds of his hearers! he holds the crown in his hand, while virtue waits kneeling at his feet; all the spectators are affected, tears in every eye, persuasion in every heart; then is the moment of lasting impressions; and at that instant he places the crown upon her head.

"After this begins a Te Deum, during which the procession is resumed.

"The queen, with the crown upon her head, and attended in the same manner as she was when going to receive it, returns the way she came; her triumph still increasing as she passes along, till she again enters the church, and occupies the same place in the middle of the choir, till the end of the service.

"She has new homage to receive, and, going forth, is attended to a particular piece of ground, where crowned innocence finds expecting vassals prepared to offer her presents. They are simple gifts, but their singularity proves the antiquity of the custom; a nosegay of flowers, a dart, two balls, &c. &c.

"From thence she is conducted, with the same pomp, and led back to her relations, and, in her own house, if she thinks proper, gives a rural collation to her conductor and her retinue.

"This festival is of a singular kind, of which there is no model elsewhere. It is intended to encourage wisdom, by bestowing public honours, and for such a purpose they ought to be boundless. Where virtue reigns there is no rival, and whoever wishes for distinction in her presence, cannot be sufficiently sensible of what is due to her triumph.

"The distinguishing characteristic of this festival is, that every part of it is referable to the queen, that every thing is eclipsed by her presence; her splendour is direct, not reflected; her glory borrows nothing from distinction of ranks; she has no need of any one to make her great and respectable; in one word, it is the image of virtue which shines, and every thing disappears before her."

This is a curious little history, and exhibits a pleasing pastoral scene that carries with it a dramatic air, and seems to promise a good foundation for that species of the comic opera which has lately been so well received amongst us. If properly executed it would probably meet with success on our own stage. Mad. de Genlis has made that use of the fable which was most suitable to her plan, and drawn some useful instructions from it in a few serious scenes that may be of service to her young female pupils. The following extract may serve as a specimen of this ingenious author's manner of treating

ing her subject, which, though it does not abound in that laboured wit and studied repartee which are to be found in some of our modern comedies, is, notwithstanding, replete with good sense and morality.

After premising that Helen is the heroine of the piece, the Prior (the judge appointed to bestow the crown of roses) and Monica, a very old woman, a peasant of Salency, we shall present our readers with the last scene of the first act of this little piece.

# SCENE VI.

‘The Prior, Mrs. Dummer, Mary, Monica, Helen, Theresa.

(*Monica supported by Helen, who has hold of Mary by the hand on the other side.*)

‘*The Prior.* Good day, Mother Monica; how do you do?

‘*Monica.* Thank you, Mr. Prior, e’en but so so. — Marry, by next Louis’s day, I shall be fourscore, and that is an age to make one feel; my limbs fail me, and I can scarce walk.

‘*Mrs. Dummer.* Set a chair for her.

‘*Mon.* Thank you, Madam, I’ll e’en sit down then with your good leave. (*Helen places a chair near the press. Monica sits down.*)

‘*Prior.* Mother Monica, we sent Helen to beg the key of your press.

‘*Mon.* Why, truly, I don’t give the key of our treasure so readily to such young folks; it will be time enough when she is Queen of the Rose, if it please God that I live to see that day; but I have brought you the key; here it is, Mr. Prior.

‘*Prior.* Now, Mrs. Dummer, you shall see the fairest family-titles that exist in the world; look here.

‘*Mrs. Dum.* (*looking into the press.*) Ha! what is that under all these little niches of glafs?

‘*Prior.* Dried Crowns of Roses.

‘*Mon.* O yes, they are dry, for some of them have been there much more than a hundred years!

‘*Mary.* O, Mama, it is pretty — they are just like a shrine for relies.

‘*Prior.* Well, Mrs. Dummer, you don’t say any thing.

‘*Mrs. Dum.* I am quite confounded! — How is this! Have there been as many Queens of the Rose in this family, as I see crowns here?

‘*Mon.* Ah, Madam, there are many more; I had another daughter, who is dead, who had a number of daughters; all the crowns of that side of the house are wanting; and then, my father married again, and his children, as was but right, have inherited some of the crowns; we have only those of the direct line.

‘*Mrs. Dum.* (*still looking in the press.*) They all have labels.

‘*Prior.* Yes, the names of the Queens are written upon these labels.

‘*Mrs.*



‘*Mon.* Mr. Prior, you, who know all this as well as your Pater-noster, shew Madam the crown of Mary-Jean Bocard; it is the oldest, I believe.

‘*Prior.* Is it not at the top of the press?

‘*Mon.* Yes. Can you reach it?

‘*Prior.* Yes, yes, I have it.—Let us see the date.—  
(*He reads.*) fifteen hundred and twenty.

‘*Mrs. Dum. holding the Crown, which is under a glass.* One thousand five hundred and twenty!—

‘*Mon.* This is a valuable piece, is it not?

‘*Mary, looking at the Crown.* What is that a Rose? How it is changed!

‘*Mon.* Helen, shew that of Catharine Javelle; it stands below—

‘*Helen.* Yes, grandmother—

‘*Mon.* Catharine Javelle was my mother’s sister, and died very young: her story is comical.

‘*Prior.* Tell it us, mother Monica.

‘*Mon.* You must know then, she was washing linen at the great pond; she had no body with her but a little boy of seven years old, to carry the linen; when, all of a sudden, little Johnny — (his name was Johnny, he was the son of poor Michael.)

‘*Prior.* He is still living; that Johnny, is now goodman Ruffel?

‘*Mon.* Just so——But, Mr. Prior, you know the whole history!

‘*Prior.* No matter, go on mother Monica.

‘*Mrs. Dum.* I pray you do, Mrs. Monica.

‘*Mon.* Well then——I forget where I left off——

‘*Helen.* Grandmother, you was at, *when all of a sudden, and at the brink of the pond.*

‘*Mon.* Ay——behold, all of a sudden, Johnny fell into the pond head foremost, *flounce*, there he was in the water——upon which, by my troth, my aunt Catharine Javelle did not make two steps of it, but threw herself headlong after him, and then fished up Johnny, like a gudgeon, and brought him safe to the shore.

‘*Mrs. Dum.* O heavens!

‘*Prior.* You must know this pond is excessively deep.

‘*Mon.* O it is an abyss——In short she laid him upon the grass; but Johnny had swallowed so much water, so very much, that he was in a swoon——My Aunt said to herself, what shall I do with this child, and likewise with my linen?——It was late, she must return home, she had a mile and a half to go, and nobody to help her, she was trembling, and all in confusion; but, however, she took Johnny astraddle on her shoulders, and, leaving all her linen behind her, came back in that manner to the village.

‘*Mrs. Dum.* I hope she was Queen that year?

‘*Mon.* O, my God, yes. It is an ill wind that blows nobody good, as the saying is; it is very fortunate for a young girl to find

find such opportunities; marry, the like don't happen every day.

'*Mrs. Dum.* Ah, Mr. Prior, what is most curious in Salency, is not the procession of the festival, but to see and to hear these things.

'*Prior.* I told you so——(*He looks at his watch.*) But it is twelve o'clock; we must go.

'*Mrs. Dum.* I can't take my eyes off that press.

'*Prior.* To be sure, these respectable titles, those proofs of merit, are as valuable as the pieces of old parchment, of which some people are so vain.

'*Mrs. Dum.* Upon my life, I could see all the parchments in the world with a dry eye, though I have some; but in looking at these dried Roses, I find the tears start!—Ah, how sorry am I that Mary is not five or six years older!—She would have been sensible of this.

'*Mary.* Mama, you must bring me back when I grow bigger.

'*Prior.* She is right; it is very good for a young girl to breathe the air of Salency.—Farewell, mother Monica.

'*Mon.* My God, Mr. Prior, Gertrude will be very sorry.—

'*Prior.* I shall return.

'*Mon.* Mr. Prior, the declaration, however, is to be at five o'clock?

'*Prior.* Yes, mother Monica. (*He takes her by the hand.*) My worthy woman, be perfectly easy—I beg of you—

'*Mon.* O good Lord!—

'*Prior.* Farewell—till by and by.

'*Mrs. Dum.* Farewell, my dear Mrs. Monica.

'*Mon.* Your servant, Madam.

(*Mrs. Dummer and the Prior go out.*)

*Helen goes to open the door for them, and makes several courtesies, which Mrs. Dummer returns, after having embraced her. In the mean time, Monica remains alone at the front of the stage.*

'*Mon.* Mr. Prior bid me be perfectly easy; that is a good sign! May God Almighty grant it!—(*to Helen, who returns.*) Helen, did you hear what Mr. Prior said?—

'*Helen.* O God, yes, grandmother; I am still all in confusion.—He took hold of your hand.—

'*Mon.* And he squeezed it, my child—I dared not speak to him of you, because of the lady being present.—

'*Helen.* O grandmother—I have very agreeable forebodings!

'*Mon.* And so have I.—O Lord, I shall see you this very day, in five hours, with the crown of roses!—After that I shall die content.—But heark'ee child, don't go to be vain of this; don't therefore fancy yourself better than Theresa or Ursula; that would spoil all.

'*Helen.* Why should I be vain of it? If I am crowned, I shall owe it to you and my mother; I am only vain of being both your daughter and hers—

'*Mon.*



‘ *Mon.* Poor little dear! — come and kiss me — God will bless you, you deserve it. — But what is the matter! — you seem to be in tears?

‘ *Helen.* It is very true — I am thinking now, that if you should flatter yourself with the hope of my getting the crown, and unhappily I do not gain it — you will be so uneasy, so sorely vexed —

‘ *Mon.* Do not sob so for that. — Well, my child, if you do not get it, we must submit; that is no reason for murmuring against Providence. But the Prior bid me be perfectly easy; I promise you he did not say that for nothing. — Come, my girl, and shut the press, for you must go and get dinner ready. — Is not your brother come back yet? —

‘ *Helen.* No, grandmother, he is always at the other end of the village with poor Robert, who is very sick, and knows no comfort but when Basil is with him; and my brother, who loves Robert as he does his eyes, wishes to remain with him till the time of the ceremony.

‘ *Mon.* That is very right, very right, indeed. Give me my key — I hope I shall open that press this night yet, to lock up your crown in it.

‘ *Helen.* O dear grandmother!

‘ *Mon.* Give me your arm, my girl. Come, let us go. (*They go out.*)

Though this is by no means the most shining part of the performance before us, the reader will perceive in it a great deal of nature and simplicity; which, together with a peculiar elegance of sentiment and diction, runs through the whole work. We would recommend it, therefore, to the few parents and guardians left amongst us, who, in the education of their children and pupils, have a regard for their moral character, and above all to the school-mistresses in this metropolis and its environs, who, we think, cannot employ their scholars better than in reading and repeating these entertaining and instructive comedies.

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*The private Life of Lewis XV. Translated from the French by J. O. Justamond, F. R. S. 4 vols. 8vo. 1l. in boards. Dilly.*

THIS history, as the original editor observes, performs much more than it promises: for while we might expect from it only anecdotes of a private nature, it presents us chiefly with a narrative of the public transactions in the reign of Lewis the Fifteenth. It appears that this prince, in the early part of his life, was of a delicate constitution; on which

account he was prevented from applying to such studies as require much attention. Before he was ten years of age, however, a book was printed under his name, describing the courses of the principal rivers in Europe. It is said that M. De Lisle, his instructor in geography, had given him considerable assistance. But, as the editor remarks, the pupil must have had some share in it, to have given reason to the courtiers for so much flattery on this subject.

The sending back, in 1725, the Infanta of Spain, who had been destined for consort to the young king of France, was vindicated by the French court upon principles of policy: but if we may credit the present history, this measure was the effect of an intrigue, in which the person principally concerned, was the duchess of Bourbon.

In the history of the year 1726, we find the following character of the young king, and cardinal Fleuri, formerly his preceptor, but who became prime minister, on the death of the regent.

Lewis XV. when he undertook to free himself from the tutelage of the duke of Bourbon, was entering into the age of adolescence, being between sixteen and seventeen years of age. His contemporaries describe him as being handsome, of a proper stature, with a leg perfectly well made, a noble mein, his eyes large, his look rather mild than fierce, his eye-brows dark; and his appearance all together seeming to bespeak that delicate habit of body, which he afterwards fortified so much by exercise, that he was able to bear the greatest fatigues. It is to this tardy progress of nature in him, that we are undoubtedly to attribute the calmness of those passions, which are so active at that age in most individuals of strong constitutions, and especially among princes, with whom every thing contributes to awaken these passions early. He then appeared indifferent for women, for play, and for high living, all of which he was much addicted to after. Hunting was his only pleasure, whether it were that a secret instinct led him to this salutary exercise, or that want of employment prompted him to it, from the apprehension of that tedium, which already began to embitter his best days: for his education having been much neglected, from the fear of fatiguing him in his infancy, his mind was but little embellished, and he had not acquired that taste for study, which is of so great resource at all times, and in every station. He had an invincible aversion for business, so that he could scarce bear to hear it spoken of. Having no thirst of glory, he wanted that energy, which, in his great-grandfather, had corrected the defects of education, and made up for his ignorance. In a word, being of an easy, indolent, and timid disposition, he was calculated to be governed by the first person who should gain an ascendant over him. This circumstance the preceptor of the prince soon per-



perceived, and he availed himself of it, to lay the foundation of his grandeur.

The preceptor was, in many points, of a character similar to that of his royal pupil. Hence that sympathy between them, which made the one so much attached to the interests of his master, and the other so obedient to the counsels of his preceptor. Simplicity, modesty, prudence, and circumspection, were, in some sort, the safeguards of the ambition of the ancient bishop of Frejus; his ambition partook of those qualities; it made its way by patience and insinuation, and had nothing in it of that active and turbulent progression which marks this passion in other men. It had already, undoubtedly, arrived to a great height, but by slow degrees. The cardinal was seventy-three years old when he was appointed to the ministry. Born in a southern province of France, of parents, if not obscure, at least little known, he was designed for the church, and instructed in the sciences suitable to that profession, which he entered into early. It is the profession the best calculated to promote those who are not called up to high employments by their birth.

The abbé Fleuri had an ardent desire to appear at court, being certain that his youth and his person would be of wonderful advantage to him; he managed so well, that he came furnished with pretty good recommendations, which he supported by his merits among the women, but always with that reserve and discretion which guided all his conduct, and which even the ladies were not able to remove. He obtained the post of king's chaplain, and a few years after was named to a bishopric. Thus he was again sent back into a province, and even at a great distance from the scene on which he had but just shewn himself; but hypocrisy was to be the principal spring of his elevation. His exactness in the performance of his duty made him be taken notice of by Lewis XIV. and chosen to superintend the education of Lewis XV. He soon flattered himself, that he should realize in his person the great predictions of the astrologers, in which he had much confidence; for although he had a great share of understanding, yet he was not possessed of that genius, which being superior to events, feels itself capable of commanding them, and expects its fortune from itself alone. This weakness, however, was very useful to him, inasmuch as, relying on that happy fatality in which he believed, he accustomed himself early to his elevation, which did not appear strange to him; and inasmuch as the assurance of success, without ever making him presumptuous, inspired him with that perseverance which supplied the place of energy, and enabled him to undertake a plan of fortune, which otherwise he would never have conceived. The ascendant which he found he had over his pupil, in proportion as he discovered his inclinations and qualities, persuaded him, that in time he might aspire to the highest pitch of

power; and the death of the regent opened the most extensive career to his ambition.'

The circumstance which will render the administration of cardinal Fleuri ever memorable in the history of the sciences, is the execution of that great design of determining the figure of the earth; a point of great importance to navigation.

The private life of Lewis XV. after his arrival at manhood, affords an almost uninterrupted scene of voluptuousness; with no other diversity than the casual succession of the objects of royal favour; which seems to have been always attracted by artifice, and to have been carried to an excess that betrayed infatuation. We are informed, however, that in the midst of his debaucheries, he never failed of saying his prayers morning and evening; that he heard mass said regularly every day; and attended at every office of divine worship. It is farther said, that he abhorred irreligious persons; and for that reason, notwithstanding all the adulation lavished upon him by Voltaire, the king could never endure him.

We shall conclude with observing, that these volumes afford considerable information respecting the reign of Lewis XV. But though they may gratify, in some degree, the lovers of anecdote, they are void of the dignity of historical composition.

*Free Examination of the Socinian Exposition of the prefatory Verses of St. John's Gospel. By the Rev. R. Shepherd, B. D.*  
8vo. 2s. 6d. Flexney.

THE doctrines, which are usually termed Socinian, have been lately propagated by several writers with great zeal; and are at present supposed to be gaining ground, under the more fashionable and specious appellation of unitarian principles. But the author of this tract considers them as founded on arbitrary and irrational interpretations of scripture; and their advocates as apostates, and as much the enemies of Christianity as the Deists.

The preface to St. John's Gospel is of great importance in this controversy. Abauzit and others have supposed the first verse to have been levelled against the worshippers of the goddess Minerva; the third to have been written with a view to obviate the doctrines of the Epicurean philosophy, &c.

But, says our author, 'if those critics had considered St. John's character, the nature of his ministry, and the object of his gospel, they must have been convinced, that it was much

out



out of his character, and beside his purpose, to have employed himself in confuting the vague and discordant doctrines of heathen philosophy.

‘ John was by education a fisherman, the son of a fisherman, and consequently out of the way of acquaintance with the philosophy of the Gentiles, or the abstruse learning of the Jewish doctors : but, writing to his own people, he chose the most familiar terms, and common phrases. His gospel was not calculated for philosophers and doctors only, that he should confine himself to their terms : it was adapted to common capacities, after the pattern of Christ’s preaching, of which this is one characteristic, “the poor have the gospel preached unto them.”

This is a very proper remark ; for every commentator ought, above all things, to consider the character, situation, circumstances, and views of his author, before he can undertake to explain his meaning in any difficult passage. Yet in the present case, it may be observed by the Socinians, that if St. John designed to teach his illiterate countrymen the doctrines maintained by the Athanasians, he might have expressed himself in much less obscure and ambiguous terms.

Our author however insists, that the Socinian interpretation is forced and unnatural.

‘ St. John’s frequent allusions to the pre-existence of Christ, and direct assertions of it, if they are all to be understood, not in their plain and obvious, but in an allegorical and figurative sense ; must be acknowledged as calculated only for profound scholars, acute and subtle critics. And even among those there must be an eternal disagreement ; and tropes and figures must be variously admitted, according to the taste and imagination of the critic. Or if, in reply to this reflection it be urged, that such tropes and figures are frequent with the Eastern writers, however harsh and unnatural they may sound in the Western languages ; yet we are to consider that the religion of Christ was an universal religion, and the doctrines of the gospel were calculated for the Western, as well as the Eastern hemisphere.

‘ But, say the Socinians, allow nothing to be figurative that is asserted in the New Testament, and you will find there is no way of evading any papistical arguments in support of the grossest errors : such particularly as transubstantiation. Is there then no difference between resolving every thing, that has the appearance of a difficulty, into tropes and figures, and never admitting them ? If expressions in their plain and obvious sense imply an impossibility, from which a figurative interpretation will free them ; there, and there only, we are to admit the figure. But we are to consider, that nothing

52 *Examination of the Socinian Exposition of St. John's Gospel.*

implies an impossibility with God, that does not imply a contradiction; such as that the same thing be round and square, exist and not exist, at the same, &c.

\* Socinus himself was little acquainted with antiquity; and therefore he affected to treat the writings of the fathers with contempt. His disciples have followed the example of their great master; they seldom cite the fathers, but in affectation of ridiculing them; and in the attempt have generally evinced, how little they understood them. That their opinions in points of doctrine, are infallible, is not pretended: but as being nearer the apostolic age, and therefore having better opportunities of being well informed in cases of testimony, and matters of fact, the fathers do so far undoubtedly deserve our attention.

\* No men are more acute than the Socinian writers, in discovering difficulties in doctrines, to which their own opinions are opposed: none more blind to the inconsistencies, which the notions they have themselves adopted, involve. Difficulties have been started in the doctrine of Christ's pre-existence and divinity; how unjustly, I mean not in this place to consider: my present design being only to enquire whether there be no difficulties, no error, no inconsistency in the opposite doctrine of Socinus.

\* Does the idea, for instance, of a being produced without the instrumentality of man, by the energetic influence of the Holy Spirit, coincide with our idea of a mere and absolute man: or does it not suggest to us the notion of a being somewhat allied in nature to that superior existence, from whence it was immediately derived?

\* Is there no difficulty, in supposing a man, divinely commissioned to instruct the world in the pure worship of the Deity: while at the same time his instructions were so enigmatically delivered, that instead of promoting such purity of worship, even amidst those who embraced his religion, they produced nothing, in the course of fourteen or fifteen hundred years, but a scheme of religion both in principle and practice grossly idolatrous?

\* Is there no difficulty in conceiving one man, in compensation for three years ministry and the example of an innocent life, to be raised in honour, power, and dignity, not only infinitely beyond the rest of the human race; but above all other systems of superior beings: angels, and powers, being not only made inferior, but subject, to him?

\* Is there no inconsistency in the idea of a man, being constituted mediator between God and man; that is, between God and himself?

This



This last argument recoils upon the *orthodox*. For supposing Christ to be God, he is by *himself* constituted mediator between *himself* and man.

In this tract the author examines, first, the exposition which Socinus has given of the beginning of St. John's gospel; and afterwards the interpretation of his followers.

We do not perceive, by any direct assertions, that this writer is an Athanasian; yet we cannot understand the following passage, upon any other supposition.

'If Christ, as the Socinians assert, was merely and absolutely man, the Persians are not greater idolators than the Christian world; that small part of it excepted, which has been enlightened by the doctrines of Socinus. If he were of a superior nature, and declared such, the Socinian is as great an apostate from Christianity as Julian himself.'

This argument affects every hypothesis, but that of Athanasius: because no *created being* whatever can be the proper object of divine worship.

In this writer the Socinians have met with an antagonist, who has repelled the darts of his opponents with dexterity, and given them some severe and unexpected strokes.

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*Journal of Captain Cook's last Voyage to the Pacific Ocean, on Discovery; Performed in the Years 1776, 1777, 1778, 1779.*  
8vo. 6s. in boards. Newbery.

THE several voyages lately performed round the world have been objects of public curiosity: but the last, in particular, on account of the important view with which it was projected, excited uncommon expectation. The hope of discovering a north-west passage from the Atlantic to the Pacific Ocean, seems now to be for ever extinguished. We have only to regret, that so valuable a navigator as captain Cook, with whom we may join his successor, captain Clarke, should have been added to the other victims which, since the fifteenth century, have perished in the prosecution of this enterprize.

Of the name of the author or editor of this Journal we are not informed; and cannot, therefore, determine in respect of its authenticity. The editor, however, affirms, that what immediately relates to the object of the voyage, the places the ships visited, and the reception of Omai at Otaheite, are, in general, related with fidelity, though the colouring, on some occasions, be perhaps a little heightened. We doubt not, that many readers, in reliance on this declaration, will have re-

course to the present narrative, until the account by authority shall be published.

The two ships employed in this voyage were the *Discovery* and the *Resolution*, which sailed in the summer of 1776. The first object of the expedition was to carry back Omai to Otaheite; and the next, to proceed on the discovery of the north-west passage. The editor of the *Journal* gives the following account of Omai, from Mr. Foster.

“ Omai has been considered either as remarkably stupid or very intelligent, according to the different allowances which were made by those who judged of his abilities. His language, which is destitute of every harsh consonant, and where every word ends with a vowel, had so little exercised his organs of speech, that they were wholly unfit to pronounce the more complicated English sounds; and this physical or rather habitual defect, has too often been misconstrued. Upon his arrival in England, he was immediately introduced into general company, led to the most splendid entertainments, and presented at court amidst a brilliant circle of the first nobility. He naturally imitated that easy and elegant politeness which is so prevalent in all those places; he adopted the manners, the occupations, and amusements of his companions, and gave many proofs of a quick perception and lively fancy. Among the instances of his intelligence, I need only mention his knowledge of the game of chess, in which he had made an amazing proficiency. The multiplicity of objects which crowded upon him, prevented his paying due attention to those particulars, which would have been beneficial to himself and his countrymen at his return. He was not able to form a general comprehensive view of our whole civilized system, and to abstract from thence what appeared most strikingly useful and applicable to the improvement of his country. His senses were charmed by beauty, symmetry, harmony, and magnificence; they called aloud for gratification, and he was accustomed to obey their voice. The continued round of enjoyments left him no time to think of his future life; and being destitute of the genius of a *Tupaia*, whose superior abilities would have enabled him to form a plan for his own conduct, his understanding remained unimproved. After having spent near two years in England, Mr. Foster adds, that his judgment was in its infant state, and therefore (when he was preparing to return) he coveted almost every thing he saw, and particularly that which amused him by some unexpected effect: to gratify his childish inclinations, as it should seem, rather than from any other motives, he was indulged with a portable organ, an electrical machine, a coat of mail, and a suit of armour.”

We are informed, that on the arrival of the vessels at Otaheite, the riches of Omai, and the favour shewn him by

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captain Cook, excited much envy and jealousy among the chiefs of that island. The several officers, and Omai, were soon invited to dine with king Ottoo. The dinner consisted of fish and fowl of various kinds, dressed after their manner; barbicued pigs, stewed yams, and fruits of the most delicious flavour, all served with an ease and regularity that is seldom to be found at European tables, when the ladies are excluded from making part of the company. As soon as dinner was over, the guests were conducted to the theatre, where was in readiness a company of players to perform a dramatic entertainment.

‘The drama, says the editor, was regularly divided into three acts: the first consisted of dancing and dumb-show; the second, of comedy; which to those who understood the language was very laughable, as Omai and the natives appeared highly diverted the whole time; the last was a musical piece, in which the young princesses were the sole performers. There were between the acts some feats of arms exhibited. The combatants were armed with lances and clubs. One made the attack, the other stood upon the defensive. He who made the attack brandished his lance, and either threw, pushed or used it in aid of his club. He who was upon the defensive, stuck the point of his lance in the ground, in an oblique direction, so that the upper part rose above his head, and by observing the eye of his enemy, parried his blows or strokes by the motion of his lance. By his dexterity at this manœuvre he turned aside the lance, and it was rare that he was hurt by the club. If his antagonist struck at his legs, he shewed his agility by jumping over the club; and if at his head, he was no less nimble in crouching under it. Their dexterity consisted chiefly in the defence, otherwise the combat might have been fatal, which always ended in good humour.’

On the arrival of Omai's mother, and several of his relations, they testified their joy at his return by striking their face and arms with sharks teeth, till they were all over besmeared with blood.

The following are the particulars relative to the death of captain Cook, who was unfortunately killed by the savages, at O-why-ee, in February, 1779.

‘On the morning of the 15th, our great cutter, which was moored to the buoy, was missing from her moorings, and, upon examination, the boat's painter was found cut two fathoms from the buoy, and the remainder of the rope gone with the boat.

‘This gave cause to suspect that some villainy was hatching, and, in order to prevent the ill consequences that might follow, both captains met on board the Resolution, to consult what was best to be done on this critical occasion. The officers from both

ships were present at this council, where it was resolved to seize the king and to confine him on board till the boat should be returned.

With this view, early on the morning of the 14th, captain Cook, with twenty marines, went on shore under cover of the guns of both ships. The Indians observing our motions, and seeing the ships warping towards the towns, of which there were two, one on each side the harbour's mouth, they concluded that our design was to seize their canoes. In consequence of which most of their large war canoes took the alarm, and were making off, when our guns, loaded with grape and canister shot, drove them back; and the captain and his guard landed without opposition. We observed, however, that their warriors were clothed in their military dress, though without arms, and that they were gathering together in a body from every direction, their chiefs assuming a very different countenance to what they usually wore upon all former occasions. However, captain Cook, attended by Mr. Philips, lieutenant of marines, a serjeant, and ten privates, regardless of appearances, proceeded directly to the king's residence, where they found him seated on the ground, with about twelve of his chiefs round him, who all rose in the utmost consternation on seeing the captain and his guard enter. The captain addressed the king in the mildest terms, assuring him that no violence was intended against his person or any of his people, except against those who had been guilty of a most unprecedented act of robbery, by cutting from her moorings one of the ship's boats, without which they could neither conveniently water the ships, nor carry on the necessary communication with the shore; calling upon the king, at the same time, to give orders for the boat to be immediately restored; and insisting upon his accompanying him to the ships, till his orders should be carried into execution. The king protested his total ignorance of the theft; said he was very ready to assist in discovering the thief, and should be glad to see him punished; but shewed great unwillingness to trust his person with strangers, who had lately exercised very unusual severities against his people. He was told that the tumultuous appearance of the people and their repeated robberies made some uncommon severities necessary; but that not the least hurt should be done to the meanest inhabitant of his island by any person belonging to the ships, without exemplary punishment; and all that was necessary for the continuance of peace was, to pledge himself for the honesty of his people. With that view, and that view only he came to request the king to place confidence in him, and to make his ship his home, as the most effectual means of putting a stop to the robberies that were now daily and hourly committed by his people, both at the tents and on board the ships, and were now so daring as to become insufferable. The king, upon this remonstrance, was preparing to comply; but the chiefs, taking the alarm, began to steal away one after another, till they were stopped by the guard. In about  
half



half an hour the king was ready to accompany captain Cook on board; but by that time so great a body of Indians were got together and lined the shore, that it was with difficulty they could break through the multitude, who now began to behave outrageously, and to insult the guard. Captain Cook, observing their behaviour, gave orders to the officer of marines to make way, and if any one opposed, to fire upon and instantly dispatch him. This order lieutenant Philips endeavoured to carry into execution, and a lane was made for the king and his chiefs to get to the boats, but they had scarce reached the water-side, when the word was given, that Tu-tee was about to carry off their king to kill him. In an instant a number of their fighting men broke from the crowd, and with clubs rushed in upon the guard, four of whom were presently dispatched. A ruffian making a stroke at captain Cook, was shot dead by the captain himself, who, having a double barrelled gun, was aiming at another, when a savage came behind him and striking him on the head with his club felled him to the ground; and then thrust his pa-ha-he (a kind of poignard made by our armourers at the request of the king, the day before) through his body with such force that, entering between his shoulders, the point of it came out at his breast. The quarrel now became general. The guns from the ships began to pour in their fire upon the crowd, as did likewise the marine guard, and the marine from the boats; and though the slaughter among the savages was dreadful, yet, enraged as they were, they stood our incessant fire with astonishing intrepidity, insomuch that, in spite of all our efforts, they carried off the bodies of the dead, as a mark of triumph.

The volume, which is not destitute of information and entertainment, besides some plates, is decorated with a chart representing the course of the voyage.

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*Sea Sermons: or, a Series of Discourses for the Use of the Navy.*  
By the Rev. James Ramsay. 8vo. 4s. sewed. Rivington.

THE author of these discourses, finding that common ones were not fitted for the circumstances of a ship of war, drew up these for the use of his majesty's ship the Prince of Wales, and adapted his instructions to the particular situation of seamen.

They are offered to the public, not as finished essays, or accurate discussions of particular points of doctrine, but as helps to reflection. Men are not ignorant, but careless of their duty; and therefore the preacher very justly thought it more necessary to give his hearers a right turn, than to inform their understanding.

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The subjects, which he treats of are the following: Virtue the Foundation of success (preached after the taking of St. Lucia); the Duty of exerting ourselves in the Cause of our Country; the Sinfulness of Mutiny, of Desertion, Drunkenness, and common Swearing; on the Value of the Soul; our Duty to God, to ourselves, to our Neighbour, and to our Country; and, lastly, of Man's Duty, as laid down in the Gospel.

To these discourses the author has prefixed an Address to the Seamen serving in the Royal Navy. In this introduction, as well as in the subsequent Sermons, he very properly considers them as sustaining the most respectable characters. Having represented to them the necessity of subordination, and of moral and religious restraints, he thus proceeds:

‘ When you are considered as being loosed from obligations that bind other men, by that supposition you are degraded below the rank of other men. And does this suit your ambition? Can you, who are the instruments of your country's wealth, the guardians of her laws, the avengers of her wrongs, bear to be considered in such an humiliating light, to be set below the lowest of the helpless people, whom you protect, defend, and enrich?

‘ And as doubtless you will conclude with me, that nothing in your station debases you below the rank of other men, so there is nothing in your customs or way of life that should produce the effect. Travelling is a great means of acquiring knowledge; but you are travellers by profession. Your art draws its principles from the knowledge of nature, an acquaintance with astronomy, the winds, the seasons, the produce of the various countries, the wonders of the deep, the peculiarities of climates and kingdoms. You cannot therefore plead ignorance; for by only keeping open your eyes and ears, you must draw in knowledge and information beyond the bulk of mankind. You want nothing but a little discreet reflection to set you above the greater part of your brethren in the scale of reason and improvement. To produce that is the design of the following discourses.

‘ And, my brethren, ought reflection to be wanting among you, whose way of life is one scene of silent attention and sober observation? When that noble machine which you direct in your country's service is once fitted by your industry, and put in motion by your skill, your employment becomes then confined to an observation of the heavens, and an attendance on their movements. This must naturally be accompanied with a reference to, and a dependence on that Being, in whose hands the winds and seasons are, who alone can forward or protect you. And shall we, notwithstanding, find a greater neglect of God, and a more universal profanation of his name among you than other men? For shame, brethren, this ought not so to be.

‘ Again,



‘ Again, the conducting of the ship depends on the vigour and strength which you are able to exert in working her. But these are not to be acquired in the ways of drunkenness or debauchery, or to be preserved in the arms of a strumpet. Health and strength are the property only of the chaste and sober. As you therefore value your profession, you will guard against excess of every kind, and lead sober regular lives.

‘ You and your comrades are brought together for one purpose of mutual assistance and exertion. Your success depends on your joint efforts. Your brother's interest and welfare then become your's. You rise and fall together. And here far be it from me to fix indiscriminate censure. You are an open, free-hearted people, and only need to have your generosity directed to its proper object. When therefore you indulge the natural benevolence of your hearts in doing good offices to your neighbour, consider God as commanding the duty, and prescribing his love to you as the measure of it.

‘ Lastly, the purpose of your profession is a public purpose: it is either to enrich, or to protect your country. Hence the unlawfulness of mutiny, desertion, drunkenness, and disobedience of orders, as destructive of the very end of your profession. Hence diligence, assiduity, ready obedience, and their foundation industry and sobriety, become necessary qualifications in the public service.’

At sea oaths having been considered as a necessary appendage to command, the author takes some pains to answer this and every other argument in defence of common-swearing, in three sermons.

In the Sermon on Desertion he gives his auditors this interesting view of the deserter, and the faithful seaman.

‘ From some capricious dislike to some officer, or the service, or more frequently a capricious desire of roving, the inconsiderate man has resolved to desert, to abandon the service, to leave behind him his pretensions to preferment, to a retreat in Greenwich, perhaps to two or three years hard earned wages. In order to get an opportunity to steal away, he must feign an hypocritical assiduity in his duty, that he may be trusted in a boat; or he forges some lie of a friend, or business that requires his presence on shore; or he takes advantage of a dark night, like a coward to abandon his station, in swimming to land at the risk of his life. Thus the very act of desertion is not only an act of base perfidy, a breach of duty to our country, but it is a mean, pitiful lie before God, the God of truth: and the circumstance in which the lie is framed or acted, will enhance its criminality, and heighten its punishment.

‘ When he goes ashore he dares not shew his face as an honest man; he lurks in corners ashamed of himself, blushing for his conduct; he is obliged to associate with the most worthless dis-  
eased

diseased wretches of both sexes, from whom he catches every profligate habit, and contracts every loathsome disease; while he is forced to live on unwholesome scraps, or to risk his life in stealing to satisfy his hunger. But he soon meets with some kidnapper who sells him to a cruel savage of a shipmaster, perhaps a foreigner, perhaps the enemy of his country, who works him beyond his strength, and then turns him ashore in a strange country, cheated of his wages, unable to work for subsistence. Perhaps a loathsome ditch receives his emaciated carcase, or he wanders a bloated, diseased vagabond, kept from day to day alive by the reluctant hand of modern charity, an out-cast from society. Thus (for this is no feigned case) the deserter is equally a compound of iniquity and folly: he is false to his country, cruel to himself, miserable while he lives from dread of detection, and abandoned in his distress by that society which he refused to serve.

Set against him the sober man, who chearfully serves his country, and see if the different conditions will bear a comparison. First, the seaman's duty in a king's ship is in general easier and better timed than in the merchant service, for which the public is deserted. In the navy, officers take a pride in exerting themselves to get an healthy, vigorous ship's company. Your health is consulted, your sickness is provided for. Though your wages be nominally smaller than in the merchant service, yet you save most for your families in the public service. If you have any ambition to raise yourselves in your profession, there are various offices to which, according to your qualifications, you may be preferred, which give you ease in your duty, and consideration among your fellows: particularly a sober, diligent conduct recommends you to the confidence and good-will of your officers; and from my acquaintance with the service, I think I can with hardly a single exception say, that I never knew a quiet, diligent seaman, who was ill treated by any officer, or who indeed was not a favourite with the officers in general. We now and then meet with a crabbed, implacable officer: but it must be confessed, that generally there are turbulent, disobedient, worthless men, sufficient for the exercise of their ill-nature, to be found in every ship, whom that love of justice that is inherent in even the most unfeeling hearts, points out as objects of their severity: as if both were brought together by Providence, for the mutual punishment and plague of each other's restless, disagreeable qualities.

If we take into account that very noble retreat which is provided for you in Greenwich Hospital, a chearful perseverance in the service of your country is equally your interest and your duty. You have applied yourselves to a sea-life. To pass by the consideration of your country's having a claim to your service which cannot be extinguished, and of your obligation when called on to defend her cause. The merchant service cannot

not



not contend with the navy in easiness of duty, in opportunity of preferment, in real profit, in care when sick, in a retreat for old age. Therefore the seaman who chearfully perseveres in serving his country, is both prudent and virtuous: in his country he has secured a protector and nurse for his latter days; he has made good men his benefactors, and God his friend.

‘We have considered the deserter’s guilt as a crime against those fundamental laws of society, which have God for their author, and certainly will have him for their avenger. But he who withdraws from the service of his country, as far as in him lies, abandons her to the violence of the enemy, and is answerable in equity for every loss and defeat which he might have helped to have prevented. He therefore is to be shunned, to be held in abhorrence by every honest man, as the destroyer of his country. The laws of every state make his punishment death, and justly; for in him you punish an enemy to his country, a disobedient child, an unnatural parent, an unfeeling relation, a cruel neighbour: and such a man’s preparation to meet his God in judgment, shall be left to your own reflections.’

We have been more particular in our account of these discourses, than we otherwise should have been, as they are the first we have seen upon the subject, and have a considerable share of merit. We are sorry however to reflect, that they certainly had more efficacy, when delivered by the preacher, than they are likely to have, when they are only submitted to the perusal of seamen.

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Runic Odes. *Imitated from the Norse Tongue. In the manner of Mr. Gray.* By Thomas James Mathias. 4to. 1s. 6d. T. Payne.

**T**O those who are deeply skilled in the *Norse* tongue, those who prefer Ossian to Homer, and Telieffin to Milton, to those who love *Runic* odes because they are *Runic*, to all those who are fond of the marvellous, the romantic, and the unintelligible, we recommend these poems, which, we doubt not, will give them the greatest pleasure, and afford the highest entertainment; at the same time we acknowledge ourselves totally incapable of relishing such sublime beauties. The first Ode which we meet with in this collection carries us *beyond the visible diurnal sphere*, into regions, ideas, and manners far removed from this world and all that belongs to it. It is called the *Twilight of the Gods*, which, it seems, ‘in the northern mythology is that period when the evil being shall break his confinement; the human race, the stars, and the sun shall disappear; the earth sink in the seas, and fire consume the skies; even Odin himself and all his kindred gods shall perish.’

To support this strange mythology, strange personages and strange ideas are introduced by the poet.

‘ From the regions of the south  
Surtur bursts with fiery mouth :  
High o’er yonder black’ning shade  
Gleams the hallow’d sun-bright blade,  
Which, in star-bespangled field,  
Warrior gods encount’ring wield.  
From vengeance’ red celestial store,  
Ministers of ruin pour ;  
Caverns yawning, mountains rending :  
Conscious of the fate impending,  
Ydrasils prophetic ash  
Nods to the air with sudden crash :  
Monstrous female forms advance,  
Stride the steed, and couch the lance ;  
Armed heroes throng the road,  
All from Hela’s dark abode ;  
And see, from either verge of heav’n,  
That concave vast asunder riv’n.

‘ Why does beauteous Lina weep ?  
Whence those lorn notes in accent deep ?  
For battle Odin ’gins prepare ;  
Aloft in distant realms of air,  
Mark the murd’rous monster stalk,  
In printless majesty of walk.  
Odin kens his well-known tread ;  
The fatal sisters clip the thread :  
To the mansion cold he creeps—  
In vain the beauteous Lina weeps.’

The *printless majesty of walk* appears, at least to a mere English ear, rather uncouth ; but we do not understand *Norse*, from which it may, for aught we know, be a literal translation, as well as *creeping to the cold mansion*, which, we suppose is meant as a new phrase for *dying*.

The first Ode ends thus,

‘ No more this *pensile mundane* ball  
Rolls thro’ the wide aerial hall ;  
Ingulphed sinks the vast machine.  
Who shall say, the things have been ?  
For lo ! the curtain close and murk  
Veils creation’s ruin’d work.’

Here the translator must again have recourse to the *Norse* tongue, and plead his strict attachment to, and close imitation of the original, as he will not otherwise reconcile us to his *pensile mundane* balls, and *murk* curtains. The second Ode is called the *Renovation of the World* : the third, a Dialogue at the Tomb  
of



of Argantyr, between Hirvor and Argantur; the fourth is intitled, the Battle; the fifth, Tudor; and the sixth and last, an Incantation; all written in the same strain. If any of our readers chuse such kind of 'Lenten entertainment,' let them sit down to it

'with what appetite they may.'

For our own parts, with all due deference to *Norse* and *Welsh* dainties, we must own a little plain solid English food is more suitable to our palates.

## FOREIGN ARTICLES.

*Mémoire historique sur la Maladie singulière de la Veuve Mélin, dite la Femme aux Ongles. Lu à la Faculté. Par M. Saillant. 8vo. Paris.*

THE disease here described, is by the author of this Memoir supposed to have been *a plica Polonica non explicata*; it took its first rise from the second lying-in of the patient. A patient, indeed, she was in every possible sense of the word; for it may justly be questioned whether all the records of human life and human misery, could produce one instance of sufferings of any human creature, more multifarious and complicated, more acute, longer, and yet supported by a person of a delicate constitution, and uncommon sensibility, with such a degree of fortitude, constancy, patience, and even serenity of mind, and resignation to the will of her Creator.

The whole account of this complication of sufferings cannot possibly be read without a mixture of the deepest compassion, of horror, disgust, and amazement. Physicians, however, philosophers, and divines ought to read the whole of it: though we must confine ourselves to a mere transient glance on this spectacle of human woes. On a whole human body miserably distorted in all its parts from its natural frame, and entirely helpless: instead of nails on hands and feet, a species of loathsome claws, continually suppurating, and inhabited by nests of excruciating and indestructive insects; fingers contracted, monstrously thick, and inflamed; a mouth without teeth, full of ulcers, and incessantly salivating, &c. From the first beginning of the disease the patient became totally blind, and her hearing too seemed frequently endangered. For twenty-two years together, she could hardly change the excruciating posture of her body, for an instant. Add to this, frequent itchings, and anxieties, a quick sensibility of temper, a delicate frame; once a *total want of sleep for three years together!* during the course of this disease several attacks by other acute diseases; this scene of misery protracted through twenty-four years successively, amidst the pressure of poverty, supported by alms, and at last concluded, not by the natural result of the disease itself, but by some spoonfuls of strong liquors given to the patient.

In all this immense and unutterable misery, says the author, the patient preserved such a patience, tranquillity, resignation, and even a cheerfulness, as could not possibly spring from any other source than a beneficent and enlightened religion: it is also remarkable that

that her face has continued rather handsome, and preserved the signs of virtuous serenity. She died in the forty-seventh year of her age; her corpse was dissected: the skeleton, with an arm, preserved in spirits, were by Mr. Saillant presented to the College of Physicians at Paris, who preserve the whole, with her portrait, and a suitable instruction: and have ordered this Memoir to be printed and published.

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*Précis d'une Histoire générale de la Vie privée des François dans tous les tems et dans toutes les Provinces de la Monarchie. 1 vol. 8vo. Paris.*

THIS volume is intended only for a short abstract of the contents of a much larger work, which the authors propose to publish in four volumes in quarto, illustrated with a great number of copper plates: and of which the first will treat of viands and food; the second of dwellings; the third of dresses and fashions; and the fourth of entertainments, amusements, games, &c. The present summary abstract of the subjects of each respective section of the future work, is well calculated to inspire its readers with a favourable opinion of the work, and with an eager desire of seeing the whole published, and supported throughout with the necessary proofs; which are here promised. The authors have the use of a large library, and of a number of scarce MSS. they often appeal to old pictures, and to other monuments.

They will begin with an history of the culture of the various species of corn, of culinary plants, &c. in France. The invention of the art of refining sugar is here placed in the year 1420. Chocolate was introduced by the queen of Lewis XIV. A section will treat of the various kinds of furniture. Table cloths have for a long time been of woollen; table linen is said to have been first fabricated at Rheims. The use of forks was not yet known under the Merovingian kings. Stoves were already used in 1338 in the king's palace; the various revolutions of the head-dresses will be described from ancient paintings. Perfumed gloves were introduced in France by an Italian, count Frangipani, in the times of Catherine de Medicis. The first lace was imported from Venice and Genoa; as it drained the kingdom of considerable sums, a prohibition was issued in 1629, to wear any lace of a higher price than three livres per French ell: and as none of so low a price were to be got, this prohibition gave rise to the lace-manufactories in Picardy. Many fashions have been obtruded on the French by foreigners: who, however, have the comfort of boasting their improvements on foreign inventions: 'Nous adoptons, say they, quelquefois les modes de nos voisins: mais bientôt après nous les leur renvoyons perfectionnés, et après leur avoir donné le bon tour et le bon air qu'on ne trouve qu'en France.'

The origin of card-playing is here placed, as usual, in the reign of Charles VI. and piquet is said to be one of the most ancient games. Whist is thought to be an English invention, ill calculated for the vivacity of French men; and, on that account, already supplanted by the sprightlier game of trifette.



*De prima Expeditione Attilæ, Regis Hunnorum, in Gallias, ac de Rebus gestis Waltharii Aquitanorum Principis, Carmen Epicum Seculi VI. ex Cod. MS. Membranaceo optima notæ, summâ Fide descriptum, nunc primum in Lucem productum, et omni Antiquitatum genere, imprimis vero Monumentis cœvis, illustratum et adæctum à Frid. Christoph. Jonath. Fischer, J. C. Halensi. 16 Sheets large Quarto. Leipzig.*

THIS poem was discovered by M. de Mosheim, in a MS. of the thirteenth century, which had been sent him from a certain convent in Bavaria. He copied it, and gave his copy with the original to the editor, who has published it with a learned commentary. His notes were then examined by Dr. Biester, who subjoined his corrections of the readings of some passages.

Dr. Fischer concludes from the first line,

‘Tertia pars orbis fratres, Europa vocatur,’

that the author of this poem was a monk. The age of the poem he appears to determine by the analogy of its style to that of some other poems of the sixth century, and by the manners delineated in it. Some passages of it are borrowed from Virgil; others seem to bear some relation to passages from Homer. The language is often mixed with Celtic and German words: and the contents, especially those relating to Attila, coincide with the accounts given of him by Priscus, Jornandes, and other contemporary writers.

The editor has been at great pains in his preface to prove the use of this fragment, for history, politics, and jurisprudence: for it is but a fragment, broke off with the 1333d verse in the midst of a fight between three of its personages.

## FOREIGN LITERARY INTELLIGENCE.

*Om gamle Danske Gilder og deres Undergang; or, on the ancient Danish Guilds, and their Extinction. 8vo. Copenhagen. (Danish.)*

THIS treatise considers the constitution of the ancient Danish guilds; only with regard to its influence on the administration of justice: though the author has, in his preface, gratified those who are desirous of more ample and more complete information, with an enumeration of many German and all the Danish works on this subject; and given some curious accounts of the origin and constitution of all guilds and fraternities.

*Statistica Ecclesiæ Germanicæ. Edidit in Usum Auditorum suorum Franc. Xaver. Holl. SS. Th. et J. V. D. Juris Eccl. in Univ. Heidelbergensi Pr. P. O. Tom. I. 8vo. Heidelberg.*

A learned and useful performance, though not entirely free from partiality.

*Isaac et Rebecca, ou les Noces Patriarcales, Poëme en Prose en cinq Chants. 12mo. Paris.*

A new edition of a poem in which M. le Suire has attempted, with some success, to imitate Mr. Gesner's poem, the Death of Abel.

*Histoire générale et particulière de la Grèce ; contenant l'Origine, le Progrès, et la Décadence des Loix, des Sciences, des Arts, des Lettres, de la Philosophie, &c. Précédée d'une Description Géographique, &c. et terminée par le Parallele des Grecs anciens avec les Grecs modernes. Par M. Cousin Despréaux, &c. 4 vols. 12mo. Paris.*

These four first volumes bring the history of the Greeks down to the times of the Trojan war. They are therefore only the beginning of a voluminous, but, at the same time, a valuable work.

*Théorie de l'Intérêt de l'Argent, tirées des Principes du Droit naturel, de la Théologie, et de la Politique, contre l'Abus de l'Imputation de l'Usure. 12mo. Paris.*

A judicious performance, in which the author appears to have steered the middle course between two extremes.

*Poème sur la Mort de l'Impératrice-Reine Marie-Thérèse d'Autriche. Par M. de Rochefort, &c. 4to. Paris.*

The best and only valuable panegyric on virtuous sovereigns is an impartial history of their lives and reigns. To feel all the merit of the late empress-queen, we need only recollect in what a situation she found her dominions at her accession, and contrast it with the state of prosperity in which she left them, when she breathed her last vows and sighs for their happiness, and that of mankind.

‘ Absint inani funere Næniæ,  
Luctusque turpes et querimoniz !  
Compelce clamorem, ac sepulchri.  
Mitte supervacuos honores !’

*Analyse des Infiniment petits pour l'Intelligence des Lignes Courbes. Par M. le Marquis de l'Hopital. 4to. Paris.*

The merit of this classical work is well known. It has run through several editions. The present one is illustrated and improved with many excellent notes by M. le Fevre.

*Analyse sur l'Ame des Bêtes. Lettres Philosophiques. 8vo. Paris.*

This writer proposes a new system on the souls of brutes. He allows them a spiritual and intelligent soul; but limits their knowledge to physical good and evil only; and endeavours to make his theory agree with the Bible.

*Lettere Odeporiche d'Angelo Gualandris. 8vo. in Venezia.*

The result of travels undertaken by the command of the republic of Venice, and at the expence of the university of Padua, through Italy, Swisserland, France, and England. They relate to natural history, mineralogy, botany, &c. and though the greater part of the objects are merely enumerated, they may yet prove useful to future travelling naturalists.

*Monitum ad Observatores, Societatis Meteorologicæ Palatinæ a Serenissimo Electore Carolo Theodoro recens institutæ. 4to. Manheim.*

Containing a plan of the meteorological observations undertaken by the society lately established for that purpose by the elector Palatine. This society wishes for correspondents willing to contribute observations, made with similar instruments, which he offers, on the part of his electoral highness, to furnish to those who would assiduously employ themselves on such enquiries.



*Assemblée publique de la Société Royale des Sciences, tenue en Presence des Etats de la Province de Languedoc. 4to.*

A collection containing the eulogies of the late chevalier Linnæus, and of the cardinal de la Roche-Aymon; with some useful memoirs and observations on various subjects.

*La Découverte australe par un Homme volant; ou, le Dédale François: Nouvelle très-philosophique: suivie de la Lettre d'un Singe, &c. Avec une Estampe à chaque fait principal. 4 vols. 12mo. Paris.*

A very strange, fanciful, and grotesque performance, by that fertile writer, M. Rétif de la Bretonne.

## MONTHLY CATALOGUE.

### P O L I T I C A L.

*Principles of Law and Government, with an Inquiry into the Justice and Policy of the present War, and most effectual Means of obtaining an honourable, permanent, and advantageous Peace. 4to. 7s. 6d. Murray.*

SINCE the commencement of the present dispute with America, the partizans for the colonies have frequently resorted to abstract principles, in justification of the revolt. For the same purpose have been invented systems of government, equally ideal and inconformable to the most established rules of political administration. The treatise now before us appears to have been written with a similar view. It is divided into two parts: in the former of which the author treats of the origin of law and government; of different forms of government; and of the dissolution of law and government. The latter part consists of an inquiry into the justice and policy of the present war, and the most effectual means of obtaining an honourable, permanent, and advantageous peace. It were superfluous to prosecute an inquiry which has so often undergone examination, both in literary controversy and public debate. We shall, therefore, only observe, that this writer, however systematic his theory, deviates in nothing essentially from the commonly received notions of law and government; but endeavours to adapt them to an extension of American privileges, which, in the present stage of the dispute, cannot admit, on the side of Great Britain, to become the subject of deliberation.—The author has subjoined an Appendix, containing some extracts relative to criminal justice, and the laws of imprisonment, from Mr. De Lolme's account of the English government.

*Two additional Letters to Count Welderen on the present Situation of Affairs between Great Britain and the United Provinces. By John Andrews, LL.D. 8vo. 2s. White.*

In our Review for February, we gave an account of Dr. Andrews' two former Letters; where he placed in the strongest

light the impolitic and unjustifiable conduct of the Dutch, in uniting with the enemies of Great Britain, against a nation which has so long been the faithful ally of Holland, and the surest defence of the states against the dangerous power of the house of Bourbon. In the Letters now before us, he continues to paint, with the same force of argument, the pernicious consequences of those measures; not only hazardous to Great Britain, considering the extent of the war which she has at present to maintain, but ultimately, perhaps, destructive of the independence of the Dutch. These Letters are no less distinguished by the just and sensible observations with which they abound, than by the author's candour and liberality, so conspicuous even amidst the indignation which the subject cannot but frequently suggest.

*Dissertation on National Assemblies under the Saxon and Norman Governments. With a Postscript addressed to the Dean of Gloucester.* By James Ibbetson, Esq. 4to. 2s. Faulder.

This treatise is the production of James Ibbetson, esq. barrister at law, who investigates the constitution of parliament with great perspicuity. The Dissertation is divided into two sections, the former of which relates to the Saxon, and the latter to the Norman government. Mr. Ibbetson explodes the opinion of those who maintain that the general assemblies, in their original state, were composed entirely of the feudal vassals. He observes, that at the establishment of the fiefs in England, as well as in France, the allodial property was extensively diffused, and of the freest and most independent nature; though, in the advanced state of the feudal government, the immediate vassals of the crown had a decided superiority. On taking a short view of the Saxon constitution, Mr. Ibbetson admits in it a degree of imbecility; but the idea of its total inefficacy he utterly disapproves.

From the remarks which the author has made in the course of his enquiry, he concludes that the national assembly of the Saxons asserted the right of electing its supreme magistrate; that it possessed the legislative, the judicial, and the fiscal powers; and that the people had a considerable share in the direction of its councils, and the confirmation of its decrees.

Mr. Ibbetson observes that the Norman conquest is the epoch whence we justly date the perfection and the corruption of the feudal establishment; but that the tyranny which succeeded this period, conduced afterwards to essential improvements of the constitution. In this Dissertation, the author has greatly elucidated the ranks of the different members of the ancient parliaments, with their legislative and political authority. A Postscript is added, in which Mr. Ibbetson, in support of his own observations, makes some remarks, relative to the Gothic constitution, on the Dean of Gloucester's Treatise on Civil Government.

Plan



*Plan for the better Relief and Employment of the Poor; for enforcing and amending the Laws respecting Houses of Correction, and Vagrants; and for improving the Police of this Country. Together with Bills offered to Parliament for those Purposes. By Thomas Gilbert, Esq. 8vo. 2s. 6d. Wilkie.*

The author of this Plan is a member of parliament, who appears to have considered the subject with great attention. Mr. Gilbert observes, that the distressed state of the poor, notwithstanding the great amount of the poor-rates, calls for the speedy and effectual interposition of the legislature. With this view he judiciously investigates the causes, and points out the remedy, of the above mentioned evil. The causes he assigns are, idleness, profligacy, and a relaxation of the laws; and the remedy he proposes is labour and industry, enforced by a vigorous and spirited execution of the acts of parliament, rendered more effectual by a few amendments. To facilitate the accomplishment of this purpose, Mr. Gilbert has drawn up three bills; the first of which is for the better relief and employment of the poor; the second, to amend, and render more effectual, the laws in being relative to houses of correction; and the third, to amend and make more effectual the laws relative to rogues, vagabonds, and other idle and disorderly persons. To the several bills are subjoined rules, orders, and regulations, well calculated to promote the laudable reformation which the author proposes.

*The Irenarch: or Justice of Peace's Manual. II. Miscellaneous Reflections upon the Laws, Policy, Manners, &c. III. An Affize Sermon, preached at Leicester, 12 August, 1756. By Ralph Heathcote, D. D. 8vo. 3s. T. Payne.*

A considerable part of this publication consists of miscellaneous reflections on laws, policy, manners, &c. in a dedication to lord Mansfield.

One great object of the author is 'to oppose and check that outrageous, indiscriminate, and boundless invective, which has been repeatedly levelled at this illustrious character; that cruel, injurious, unrelenting malignity, which overlooking or misrepresenting the great and good in a character, and fastening upon foibles, imperfections, and infirmities, delights to worry down, and tear it to pieces.'—This dedication was first printed in 1774.

The Irenarch is a small tract on the office of a justice of the peace, its origin, nature, extent, and limits; and the qualifications necessary to discharge it laudably.

The primary qualifications, which, he says, are necessary to make a wise and good magistrate, are these: a quick, clear, and sound understanding, a perfect knowledge of the world, a competent acquaintance with the laws and constitution of his country, a love of justice, and a spirit of moderation. But he observes, there are several secondary or inferior qualities, which

are necessary to render this magistrate as perfect as he means to represent him. The grand point, therefore, to which all his endowments must be directed, is to decide, according to right, with precision and accuracy. For this purpose he must hear with affability, examine with deliberation, keep within the bounds of his office, be of a composing, and pacific spirit, and strictly abstain from every thing, that bears even the most distant appearance of profit to himself.—This tract was printed in 1771.

In a postscript to this piece, he grounds an apology for a supposed neglect in justices to execute the laws as they ought, upon this supposition, that manners will always controul and govern laws, and that justices must therefore be content to execute laws, as they can. This position he endeavours to evince by an appeal to the experience of ages, to the testimonies of legislators and statesmen, and to the laws against swearing, drinking, duelling and bribing at elections.—This postscript was printed with the dedication in 1774.

The observations, which the author has advanced on the foregoing subjects, are illustrated by notes, and extracts from the most eminent writers, ancient and modern.

At the conclusion is subjoined an Affize-Sermon on the words of Micah, ‘What doth the Lord require of thee,’ &c. shewing, that to do justly and to love mercy includes our civil, and to walk humbly with God, our religious duty; or, in other words, that morality and religion are essential to society.

By these tracts our author appears to be no enthusiast in his views of reformation; but to be actuated by proper notions of human nature, and the principles of calm and deliberate reason.

#### D I V I N I T Y.

*Ethics, rational and theological, with cursory Reflections on the general Principles of Deism. By John Grose, F. A. S. 8vo. 6s. sewed. Faulder.*

This volume contains about thirty essays on happiness, religion, friendship, truth, wisdom, virtue, vice, and other moral subjects. The author possesses a lively imagination; but writes in such a flowery style, that one of his descriptions is like a picture, set off with all the colours of the rain-bow.

Two or three sentences from this volume will be sufficient.

‘Envy in its sable garb, with piteous and distressing mein, that fain would veil the glittering orb of bliss, with dark tempestuous clouds, is now transformed into a beam of love, that penetrates the remotest corners of the earth. Pride, that devouring locust, which preys on intellectual reason,—contaminates the senses,—debilitates the will, is changed into the admired flower of humility, and transplanted into the garden of eternal love.’

The reader may probably imagine, that this sentence appears to disadvantage, by being detached from the context. We shall therefore present him with the first paragraph from our author’s Essay on Vice.



‘At the earliest period of time, when innocence ornamented humanity,—and purity wore an earthly form, extatic bliss reigned with uninterrupted sway, and illuminated every trace of being — Danger was hitherto unknown,—fear had never shewn its affrighted aspect,—nor distress its armed host. Reflection yielded a succession of increasing joys—thought was the seed-time of apparent ease, and revolving moments as the harvest of complete fruition.—Encircled by the cheering rays of unremitting bliss, nature exhilarated the happy pair with continual delights, and proved, in majestic lustre, its author to be divine.—But sad to relate,—the fatal hour arrived when spotless innocence exchanged its beauteous garb, for that of vice. A midnight gloom pervades the tragic scene,—and shame veils guilt with awe. Horror stalks into the maze of life, and sonorous vengeance is in idea heard,—resentment is the expected messenger of woe, and injured justice the executioner of man.—What conscious innocence had emboldened to enjoy, guilt with acrimony forbids,—and flight proves the fancied refuge of an enfeebled—fallen creature.’

This glittering, gaudy, and fantastic language can only be agreeable to those, who have no taste for natural simplicity.

*A strict Conformity between our Prayers and Actions earnestly recommended, in a Sermon preached at Whittingham, Northumberland, Feb. 10, 1779, being the General Fast. By the rev. J. Twentyman. Small 8vo. 6d.*

A plain, practical discourse, on Isaiah i. 19, 20. ‘If ye be willing and obedient, &c.’ suited to the capacities of a country congregation.

*Grace without Enthusiasm. A Sermon preached at the Parish Church of All Saints, Colchester, on Trinity Sunday, 1781. By Nathaniel Forster, D. D. 2vo. 6d. Robinson.*

A rational and useful discourse, in which the author, in opposition to the Methodists and other enthusiasts, very clearly shews, that the Holy Spirit may be properly said to assist all Christians, as well in the knowledge, as in the practice of their duty, without any infringement on the freedom of their rational powers, by the plain rule of life, which is laid before them in the gospel; and that neither the scriptures, nor the articles or the liturgy of our church, authorize us to say, that it is necessary for us to *feel*, to *know*, to have *experimental conviction* of the divine operation on the mind, before we have any ground to hope that we are in a state of salvation.

### C O N T R O V E R S I A L.

*Whispers for the Ear of the Author of Thelyphthora, in favour of Reason and Religion, aspersed through that Work. By E. B. Greene, Esq. 8vo. 2s. 6d. H. Payne.*

In romance we read of giants, inhabiting enchanted castles, despoiling virgins, and committing depredations on the adjacent

country. The author of *Thelyphthora* is one of this class. Under the specious pretence of protecting innocent and helpless maidens, he seizes them by dozens, and conveys them to a dungeon, called the Castle of Polygamy; where he shuts them up for life, and consigns them to the demons of lust, envy, spleen, vexation, and discord. Several knights-errant have already encountered the giant, and given him many furious blows. But he still maintains his ground, and defends himself by *three brazen walls*, which he thinks impregnable. His present antagonist is styled the knight of the *Green armour*. On former occasions he has distinguished himself by feats of chivalry in Greece and Latium, where he paraded in a *glittering* coat of mail, on a snow-white palfrey, *richly caparisoned*; and, mistaking his friends for his foes, laid many an ancient hero at his feet. This attack upon the giant is only the prelude to a more serious and determined onset: for hitherto he has only reconnoitred the enemy, brandished his flaming sword, and displayed some manœuvres of a mysterious nature. In his second engagement, he is to meet him on sacred ground, 'with the Bible in one hand, and *Thelyphthora* in the other;' when the caitiff, we make no doubt, will be completely defeated, the captive damsels restored to liberty, and the enchanted castle levelled with the ground.

#### P O E T R Y.

*Poems on various Subjects. Small 8vo. 2s. 6d. Richardson and Urquhart.*

In this volume of poems, written, as we learn from a copy of verses inserted amongst them, by a young gentleman lately of the Marischal College of Aberdeen, there is little to be blamed, and still less to be commended; they flow on in an easy strain of mediocrity, and neither awaken contempt and resentment, or command attention and applause.

There are, however, some parts of it not without poetical merit, particularly the Ode to Sensibility, the Ode to Friendship, and the Ode to Simplicity; the last of which, as a specimen of our author's manner, we shall lay before our readers.

#### ' ODE TO SIMPLICITY.

' Thou heart-commanding, modest power!  
Of nature born in sylvan bower;  
More sweet art thou in native grace,  
Than gayest Art with fashion'd face,  
That tries, with tints and rich perfume,  
To emulate thy breath and bloom.  
Simplicia see all form'd to please,  
With untaught elegance and ease;  
But school'd by Affectation's care,  
She struts with stiff pedantic air,

With



With strained smile and tortur'd eye,  
 That sparely throws the glance from high,  
 How impotent such efforts prove,  
 To warm the tender heart to love!  
 It scorns the gloss, and cold recoils  
 From such preposterous, wreathed wiles.  
 —O sweet Simplicity! what art  
 Can thee forego and catch the heart?  
 How vain the lifeless, flowery lays  
 Bedaub'd with cumbrous foreign phrase,  
 By foppish Fancy trimly wrought,  
 To hide her want of burning thought!  
 ' Disdaining now thy precepts plain,  
 How rambles rude th' Hesperian strain,  
 That once, when owning thy control,  
 With simple note could melt the soul!  
 Now rais'd aloud, with trilling pride,  
 Of passion and expression void,  
 It drives with idle, mad career,  
 Grates harshness on the tingling ear,  
 How lost the artless powers of song,  
 Unknown save woods and vales among!  
 ' Yet oft, by Art's submissive aid,  
 Thy charms more pleasing are display'd;  
 When by thy rule, she works unknown,  
 Nor claims the merit as her own.  
 Thou, deck'd by her, art more admir'd  
 She pleases more, as more retir'd.  
 Thy manner speaks the noble mind:  
 And hollow Art, the little soul confin'd.'

This Ode ends rather abruptly: and *void* and *pride* are bad rhymes. We would advise this young author, whose faults his age will in some measure excuse, and which, therefore, we shall not point out, not to publish every thing which he writes; but, for the future, notwithstanding what a circle of flattering friends may say, to remember that a few verses well-written, and carefully corrected, will give him more reputation than half a dozen such volumes as that which he has already produced.

*A Poetical Epistle from Petrarch to Laura.* 4to. 1s. Walter.

The author of this Epistle has rather imprudently taken upon him the name of *Petrarch*, one of the most elegant Italian writers; and, in consequence of so bold an attempt, has addressed his *Laura* in a style very different from that which she had been so long used to from the pen of her enraptured poet. When a gentleman, instead of sculking in a domino at a masquerade, chuses to assume a *character*, he should always consider whether he has parts and genius to support it. That our poetical incognito could never be mistaken for *Petrarch*, will appear from the

the following lines, which we meet with in the beginning of the Epistle.

‘ Say, lovely Laura, can my soul forget  
Thy splendid form in this serene retreat ?  
Can Reason’s voice my ardent love restrain ?  
Can Reason teach me that my love is vain ?  
Not all the powers of absence can impart  
Relief, or soothe to rest my wounded heart :  
Thy beauteous image haunts this still abode,  
And sighs for Laura mix with prayers to God.

‘ Yet, why should I the glittering pile destroy  
Of fond illusions which my soul employ ?  
From memory’s tablet raze the form divine,  
Where winning grace and rigid virtue shine ?  
No, in the deep recesses of my heart,  
With joy I’ll cherish each destructive dart ;  
Recall each dear idea of my love,  
And all the sweets of meditation prove.

‘ Within those walls where Clara’s virgin choir  
With warbled strains the sacred flame inspire,  
And each glad heart its thankful tribute pays  
Of hymn, harmonious in its Maker’s praise :  
There (whilst I listen’d to the morn’g lay,  
That seem’d to gratulate the dawn of day)  
I first beheld the source of each delight ;  
There first my Laura blest’d my ravish’d sight.  
Wild, as a stag untam’d, I erst had rov’d,  
And often thought, but never found I lov’d ;  
Desires compos’d each cold affection rear’d,  
Whose gelid influence banish’d warm regard :  
But every nerve, in that propitious hour,  
Own’d in reality love’s mighty power ;  
That heart then felt the force of each bright charm,  
Which long had baffled every soft alarm.  
What keen emotions then awak’d my soul !  
My eyes entranc’d alternate glances stole ;  
They now devour’d the beauteous smiles that grac’d  
Each lovely feature : — now with rapture trac’d  
The lines expressive of a softer sense,  
And looks that beam’d with sweet benevolence.  
The auburn tresses love had wove to warm,  
With nature’s shade adorn’d each glowing charm.  
The violet form, in richest purple drest,  
With pleasing lustre deck’d the verdant vest ;  
Whilst every elegance of air, betray’d  
Celestial limbs in heavenly robes array’d.’

In these lines the reader will be able to find very little resemblance of the tender, pathetic, and ingenious Italian bard ; as they are all feeble,



feeble, languid, and miserably inferior to the great exemplar in diction, sentiment, and every requisite of true poetry: the idea of *cherishing a dart*, and *baffling soft alarms*, even borders on the burlesque and ridiculous; and the phrase which our author introduces of *in reality*, is certainly, to say no worse of it, very *unpoetical*. We must beg leave also to observe, that this writer's rhymes are extremely incorrect and unwarrantable, as there is very little similarity of sound in *wild and fill'd*, *beam and flame*, *good and road*, with many others, which seem as cross to each other, and to answer as unkindly, as Laura did to her faithful Petrarch. We should advise this gentleman therefore, who, in our opinion, has not enough in him either of the lover or the poet to pass for a *Petrarch*, to assume, at the next literary masquerade, some character which will suit him better; and in which we heartily wish him more success.

*Poems, by the rev. Mr. Logan, one of the Ministers of Leith. 8vo. 2s. 6d. Cadell.*

In these Poems, written by the ingenious Mr. Logan, there is a fine flow of numbers, and great command of language; the verse is, in general, very correct; and the sentiments and reflections much superior to what we generally meet with in love sonnets. The following lines, extracted from an Ode on the Death of a young Lady, are remarkably elegant and pathetic.

‘ O from thy kindred early torn,  
And to thy grave untimely borne!  
Vanish'd for ever from my view,  
Thou sister of my soul, adieu!

‘ Fair with my first ideas twin'd,  
Thine image oft will meet my mind;  
And, while remembrance brings thee near,  
Affection sad will drop a tear.

‘ How oft does sorrow bend the head,  
Before we dwell among the dead!  
Scarce in the years of manly prime,  
I've often wept the wrecks of time.

‘ What tragic tears bedew the eye!  
What deaths we suffer ere we die!  
Our broken friendships we deplore,  
And loves of youth that are no more!

‘ No after-friendship e'er can raise  
Th' endearments of our early days;  
And ne'er the heart such fondness prove,  
As when it first began to love.’

This is the voice of nature, and the language of the heart. The Ode to Women has great merit. Our readers will be obliged to us for the two last stanzas; where the poet, after advising the ladies to trust to nature, and despise the fashionable assistance of art, thus illustrates his doctrine.

‘ The

‘ The midnight minstrel of the grove,  
 Who still renews the hymn of love,  
 And woes the wood to hear ;  
 Knows not the sweetness of his strain,  
 Nor that, above the tuneful train,  
 He charms the lover’s ear.  
 ‘ The zone of Venus, heavenly-fine,  
 Is Nature’s handy-work divine,  
 And not the web of art ;  
 And they who wear it never know  
 To what enchanting charm they owe  
 The empire of the heart.’

The poem in this collection called the Lovers, is extremely well written, as well as the Tale which follows it ; but they are both too long. The hymns at the end are, like all other hymns, dull and tiresome.—From the specimen, notwithstanding, which we have given of Mr. Logan’s poetry, our readers will perceive that his Pegasus has fire and spirit ; and that when he comes hereafter to take longer journies, and mend his pace, he will make no inconsiderable figure in the regions of Parnassus.

## N O V E L.

*The Revolution, a Novel, in four Volumes. Vol. I. Small 8vo. 2s. 6d. Fielding.*

We are informed by an advertisement, that the author of this production, who died in 1774, was a youth under eighteen ; that he never had a classical education ; and that at the time he composed this work, he earned his bread by hard labour. In such circumstances, it cannot be surprising, if he should not attain that fame, which, we are told, was the object of his ambition. He had, it seems, designed the work on the plan of an epic poem, and had at first introduced machinery ; but afterwards altered those parts. The manuscript, it is said, would make four such volumes as the present ; and the whole was completed in the space of eight or nine months. A work the production of so young a man, composed under so great disadvantages, and deprived of his corrections, it would be hard to judge with any degree of severity. Suffice it to say, that the work discovers an invention far beyond what might be expected from the youth and situation of the author ; and which, if employed on a more interesting subject, under the judgment of maturer age, might have procured his name a monument among those who have been distinguished by genius.

## M E D I C A L.

*An Account of a Method of preserving Water at Sea from Putrefaction, &c. By Thomas Henry, F. R. S. 8vo. 2s. Johnson.*

A method of preserving water free from putrefaction was some years since proposed by the late Dr. Alston of Edinburgh. It

con-



consisted in adding to each cask of water a quantity of lime, which by its antiseptic property produced the desired effect. To free the water, at the time of using it, from the lime, Dr. Alston proposed the precipitation of the latter, by adding a quantity of magnesia alba. The expence attending this process, however, having prevented the doctor's proposal from being carried into execution, Mr. Henry has contrived a method of precipitating the lime by means of calcareous earth and the vitriolic acid, which may be afforded at a very trifling expence. He describes with great accuracy, as well as illustrates by plates, both the process and the vessels for conducting it; subjoining likewise a method of impregnating water in large quantities with fixed air, for the use of the sick on board of ships, and in hospitals; besides a process for obtaining artificial yeast, Pyrmont water, and Seltzer water; with the following method of preserving Mr. Bewly's julep.

‘ Dissolve three drams of fossil alkali in each quart of water, and throw in streams of fixed air, till the alkaline taste be destroyed, and the water have acquired an agreeable pungency. This julep should not be prepared in too large quantities; and should be kept in bottles very closely corked and sealed. Four ounces of it may be taken at a time, drinking a draught of lemonade, or water acidulated with vinegar, or weak spirit of vitriol, by which means the fixed air will be extricated in the stomach.’

Mr. Henry has added a Postscript, containing an answer to such objections as may be made to the method of preserving water from putrefaction. The assiduity with which he has prosecuted the subject, deserves great commendation; and we should be extremely glad to find that his laudable efforts for preserving the health of our seamen, have been seconded by those who have the direction of the naval department.

*The Conductor and Containing Splints; or, a Description of Two Instruments for the safer Conveyance and more perfect Cure of Fractured Legs. Third Edition. By Jonathan Wathen, F. R. S. 8vo. 1s. 6d. Cadell.*

Some years ago, the author of this pamphlet, Mr. Wathen, published a description of two machines; one for carrying, and the other for the more easy cure of a fractured leg. In the present edition, he relates some improvements which he has made on his former invention. We are now also presented with the representation of two new invented tourniquets; constructed in such a manner as to be easy of application, and capable of being instantly slackened, tightened, or removed at pleasure. The invention discovers mechanical ingenuity, and merits the attention of surgeons.

*Account*

*Account of an Elastic Trochar, constructed on a new Principle of Tapping the Hydrocele.* By John Andree. 8vo. 1s. L. Davis.

This instrument consists of two parts, viz. the filet, or perforator, and the canula. The whole of the filet, excepting its point, is contained within the canula, which is a flat tube, but somewhat convex on each surface, and has two sharp edges. The canula is formed of two pieces of well-tempered elastic steel, accurately fitted together at their edges. When the instrument has been passed into the body, on withdrawing the filet with the smallest degree of force, the canula opens just wide enough to allow of its exit, and closes immediately after, by its own elasticity. Previous to the account of this trochar, Mr. Andree shews the inconvenience of that which has hitherto been used; clearly evincing the superiority of the new trochar from two considerations. One is, that it gives much less pain in the operation; and the other, that it may be used with perfect safety in an early stage of dropical swellings. This instrument appears to be a great improvement on the former trochar; and will, we doubt not, be generally adopted in practice.

*An Address to the Nobility and Gentry of both Sexes, on the great and good Effects of the Universal Medicine of the ancient Magi; being the grand and inviolable Secret of Masonry.* By S. Freeman, M. D. 8vo. 6d.

The title of this pamphlet is, we presume, sufficient to give our readers a just idea of its futility. It is a rhapsody of jargon, calculated to impose upon the ignorant under the semblance of abstruse knowlege; equally destitute of science and of truth, and mysterious only by its own absurdity.

*Observations on the Diseases which appeared in the Army on St. Lucia, in 1778, and 1779.* Small 8vo. 2s. sewed. Dilly.

Mr. Rollo, the author of this treatise, beside a general account of St. Lucia, gives a description of the several places in that island which were occasionally occupied by the army during the sickly seasons in 1778 and 1779. The diseases then mostly prevalent were intermittents, remitting fevers, and the dysentery; which Mr. Rollo imputes principally to the putrid air of the marshes. Respecting the treatment of the tertian, the author informs us, that having cleared the first passages, they always gave a combination of tartar emetic and opium in solution, after the cold stage began to disappear. In the remittent, the most effectual means for procuring a distinct remission, was found to be nauseating doses of tartar emetic; giving, at the time of the usual exacerbation of the fever, an opiate by itself, or combined with an antimonial, according to the state of the stomach, in the same manner as after the cold stage of an intermittent. In the dysentery, after discharging the vitiated contents of the stomach and bowels,



bowels, the best remedy was found to be opium, assisted by diet, air, and cleanliness. The treatise contains many observations which may be highly useful to practitioners in the West Indies; and the author has added a short and judicious address to military gentlemen, on the means of preserving health in those climates.

## MISCELLANEOUS.

*The Ancient and Modern History of Gibraltar, and the Sieges and Attacks it hath sustained, &c.* By J. S. Dodd. 8vo. 3s. Murray.

This production commences with a short description, and historical account, of Gibraltar; extracted, it is probable, from a large work on the same subject, published a few years since, by an officer of the army. So far the author might entertain some hope of gratifying curiosity: but more than the half of the volume consists of a minute, uninteresting journal of the siege of Gibraltar by the Spaniards, in 1727. What purpose such a narrative can answer, we are quite at a loss to determine.

*A Month's Tour in North Wales, Dublin, and its Environs.* Small 8vo. 2s. Kearsly.

The author of this little Tour seems well qualified for making the most of his subject. Though the scenes be not very interesting, they are so delineated as to afford gratification to the reader. The description is richly interspersed with incidents, and not unfrequently with remarks on manners and customs; all which are blended in an agreeable and lively manner.

*A Genealogical History of the present Royal Families of Europe: Illustrated with Tables of Descent.* By Mark Noble, F. A. S. Small 8vo. 3s. sewed. Baldwin.

This small volume, the author informs us, was compiled for his own private use; but thinking that it might be serviceable to others, he at length committed it to the press. The volume begins with the history of the Imperial family, from Frederick the third, arch-duke of Austria, elected emperor in 1440, to the present time. Next follow the families of Russia, Turkey, Great Britain, France, Spain, Portugal, Denmark, Sweden, Poland, Prussia, Naples, Sicily, and Sardinia. To these is added the succession of the Stadtholders; and of the Popes, from 1417 to the present time, with their family-names and characters. The different articles are introduced with a general account of the government, and the religion of each country; and the descent of all the sovereign families is illustrated by particular tables. The whole forms a useful compendium of genealogical history, from the foundation of the various families, whose descendants are potentates in Europe.

The

*The Phoenix, an Essay.* By John Goodridge. 8vo. 3s. Wells and Grosvenor.

The author of this work is captain John Goodridge, late commander of one of his majesty's packet boats, stationed at Falmouth. The captain, if he is yet alive, is seventy-one, and this is probably the child of his old age.

Some of the notions, which he endeavours to maintain, are these: that the six days of the creation were equal to six years; that the earth did not move round its own axis till the Fall; that its diurnal motion took place on Adam's transgression, and was occasioned by the collision or near approach of a comet, which gave a terrible shock to the earth; that the same comet, which returns after a period of about 575 years, likewise occasioned the deluge; that its last appearance was in 1680; that at its next return it will occasion the conflagration and the millenium; and, lastly, that this comet is the phoenix of the ancients.

The circumstances, which chiefly induce him to believe, that this comet is the phoenix, are these: 'Its periods are upon an average about 575 years: this certainly agrees with the return of the phoenix, which is said to be about 600 years; secondly, the comet's flight and quick passage through the heavens; thirdly, its tail, both which are common to birds in general; lastly, the comet's going down to the sun, where, by the violence of the sun's heat, it is terribly burnt, and when it returns, in flying off again it is then called the young phoenix.'—

—'As to the time, he says, when the conflagration is to take place, I have not in the least *hinted* either the *day* or the *month*, in which it may happen, nor have I attempted to confine the time to a single year; but (unless it should please God to alter the course of the comet) I am *confident*, it will happen some time in the year 2255 or 6.'

The captain's calculation is particular enough in all reason: prophets should not be pressed too closely; and no body will desire him to limit either the day or the month, as he has determined the year with so much confidence.

The reader is not to imagine that this is a fugitive piece, like many of our modern productions. The author makes no doubt, but that it will 'exist till the next return of the phoenix,' and if hereafter any patriotic bookseller, or generous philanthropist, should think proper to give the world a new impression of thirty thousand copies, he will do an essential service to mankind: for, as the author says, 'the more general it may be at that time, of the more benefit it will prove to the then inhabitants of the earth.'